This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Arc 545.14

EX

MUNIFICENTIA

GULIELMI BREED

PETRUS OXENBRIDGE THACHER

DONAVIT.

1826-30

NARRATIVE

OF THE

OPERATIONS

AND

RECENT DISCOVERIES

WITHIN THE

PYRAMIDS, TEMPLES, TOMBS, AND EXCAVATIONS,

IN

EGYPT AND NUBIA;

AND OF A

JOURNEY TO THE COAST OF THE RED SEA, IN SEARCH OF THE ANCIENT BERENICE;

AND ANOTHER TO

THE OASIS OF JUPITER AMMON.

BY G. BELZONI.

THIRD EDITION.

IN TWO VOLUMES.

VOL. II.

LONDON:
JOHN MURRAY, ALBEMARLE-STREET.

1822.

Arc 545.14

30-103
6

CONTENTS

OF

VOL. II.

THIRD JOURNEY.

Visit to the Defterdar Bey of Siout—his amusements in military exercise and observations on fire-arms, 1, 2.

Mode of trying capital crimes, 3.

The Bey's knowledge on architecture, 6.

Proceed towards Thebes—visit my old friend Soliman, Cacheff of Erments, at Tacta, 8.

Eclipse of the sun—arrival and proceedings at Thebes, 10.

Discover a fine colossal statue—opinion on the right site of the temple of Memnon, 13, 14.

Hints to travellers where to dig for antiquities, 15.

Take models of the tombs in wax, 17.

The author's motives for undertaking a journey to the Red Sea, 23.

Preparations for departure, 23.

JOURNEY TO THE RED SEA.

Set sail—extraordinary inundation of the Nile, 24, 25.

Arrive at Esné, and visit Ibrahim Bey—arrive at the island of Hovassee, 30.

Preparations for entering the desert, 31.
Set off for the desert towards the Red Sea—arrive at the first well in the desert, 33.
Approach towards Wady el Meeah—its temple, 34.
Continuation of journey, 37.
Observe several hills of granite, 40.
Description of the Ababdy tribes, 40, 41.
Continuation of the journey—sight of the Red Sea, 47.
Sight of the Zubara or Emerald Mountains—description of the miners, 48.
And of the mines, 50.
Preparations for journey to Sakiet, 52.
Description of the road towards it—searches for Sakiet in consequence of Mr. Caliud's erroneous information, 53.
View the Red Sea from the top of a mountain, 60.
Continue our journey towards the Red Sea, 63.
Arrival at the Red Sea, 64.
Description of the coast, 66.
Correctness of Mr. Bruce's account of that coast—sulphur mines, 67.
Fishermen—their mode of fishing, 68.
Island of Gambe—its situation with the Wady el Gemal, 70.
Sulphur mines—effects of the south-east wind—arrive at Cape Golahen, or Lept Estrama, 72, 73.
Arrive at the ruins of an ancient town—its situation, bay, and harbour, 73, 74.
Dimensions of the town, 75.
Farther account of the town and lands round it—proved to be the Berenice described by D'Anville, 75.
Its supposed ancient population, &c. 80.
Left Berenice on return to the Nile—arrived at the first well, 81.

Arrive at Haboo Grey, station of the ancient caravan passing to and from Berenice, Coptos, and Amusuè—a spring of running water, 83.

Arrive at Sakiet—returned to the Red Sea—observations on the coast, 84, 85.

Return to Sakiet, 86.

Greek inscription found there, 87.

Arrive at Kafafeet, another caravan station—arrive at Habookroog—description of a desert, 89.

Arrive at Hamesh—arrive at Samout, another caravan station—arrive at Dangos, 95.

Returned to Wady el Meeah—return to the Nile—interview with the Sheik of the Ababdy, 96.

Voyage from Elethias to Gournou, 97.

ACCOUNT OF THE TAKING THE OBELISK FROM THE ISLAND OF PHILOE TO ALEXANDRIA.

Arrival of various persons in Thebes, 99.

Account of their proceedings, 100.

Set off for the first Cataract—arrive at Elethias and Edfu, 105, 106.

Account of Silsili, 106.

Arrive at Assouan, 109.

Proceedings of the agents of Mr. Drouetti at Philoe, 109.

Commencement of operations for removing the obelisk—difficulties encountered, 112.

It falls into the Nile, 114.

Preparations for taking it out—description of the operation, 116, 117.

Again embarked—preparations for launching it down the Cataract—observations on the various colours of the cut granite, 119, 120.

Launch the obelisk, 121.

Arrive at Assouan, and voyage to Thebes, 124.
Account of a stranger, 125.
Visit Carnak, 126.
Assaulted by a band of Arabs, led on by two Piedmontese in Mr. Drouetti's employ, 129.
Preparations for returning to Europe, 135.
Reflections on the climate under the tropic of Cancer on the Nile, 137.
Left Thebes—arrive at Benisouef, and met with Mr. Pearce, the Abyssinian traveller, 139, 140.
Difficulties and delay in embarking for Europe, 141.
Form a resolution of making a journey into the Oasis, 145.

JOURNEY TO THE OASIS OF AMMON.

Arrive at Benisouef—entrance into the Faioum, 146.
Description of the first pyramid of bricks, 147.
Visit to the second pyramid of bricks—arrive at Medinet el Faioum—set off for the lake Mœris, 148, 149.
Arrive at the lake—description of the fishermen and their boat—embark for the town of Haron, 150, 151.
Reflections on the shore, 152.
Visit to and description of the town and temple of Haron, 154.
Surprised by a hyæna—further account of the town, 155.
Opinion on the Labyrinth—re-embarked for the north side of the lake, 156, 157.
Visit and description of the ancient town of Denay, the ancient Bacchus, 158.
Visit the island of El Hear, and return to the east of the lake—make a tour in various places in the neighbourhood—reflection and opinion on the situation of the Labyrinth, 161—163.

Account of Fedmin el Kunois, 164.
Arrive at the ruins of ancient Arsinoe, 167.
Description of it—preparations for a journey into the Oasis, 167, 168.
Visit Khalil Bey at Benisouef, 171.
Obtain a guide for the desert, 173.
Residence at the Bedoweens' camp, 174.
Description of it, 174.
Set off for the desert—arrive at El Kharah—continue the journey, 177.
Arrive at Rejen el Cassar—proceed on, and discover various tumuli, 178, 179.
Opinion on them, 180.
Arrive at Bahar Bela Me, 183.
Arrive in sight of the Elloah—description of it, 184, 185.
Approach the village of Zaboo—introduction to the natives, 185, 186.
Their reception, 187.
Excursion round the country in search of antiquities, 194.
Curious mineral fountain—their worship—mode of living, 197.
Information received respecting the village of El Cassar, 199.
Interview with the great Sheiks of El Cassar, 201.
Quit Zaboo for El Cassar—prevented from entering the village, 205, 206.
Enter the village, 208.
Visit the ruins at El Cassar, 210.
Go to see the tombs, and the noted fountain mentioned by Herodotus, 215.
Set off for El Haix, 220.
Return to El Cassar, 227.
Return to Zaboo, 229.

Proceeding there, 231.

Left the Oasis for Moele, 233.

Arrival at that place—description of it—continuation of the journey towards the Nile—arrival at Benisouef, 233—235.

Return to Cairo—leave Cairo—return to Rosetta—proceeding and conclusion of the action carried on against the two Piedmontese in Mr. Drouetti's service, 235, *et seq.*

Return to Europe, 240.

Short account of the women of Egypt, Nubia, and Syria, by Mrs. Belzoni, 243.

APPENDIX.

An explanation of some of the principal hieroglyphics, extracted from the article Egypt, in the Supplement of the Encyclopædia Britannica, with additional notes, 331.

Remarks on Mr. Belzoni's plates, 405.

RESEARCHES AND OPERATIONS

IN

EGYPT, NUBIA, &c.

THIRD JOURNEY.

In the narrative of this my third journey to Thebes I shall not detain the reader with an account of my stopping here or setting off there, as it would be no more than a repetition of what has been said before; but shall remark only the principal things worthy of notice. I made an extraordinary quick voyage from Cairo to Melawi, which place we reached in two days and a half, though it occupied eighteen days in our second voyage. I stopped two days at Mr. Brine's, the sugar-baker, as it was a calm, and in two days more arrived at Siout. The next morning I went to see the Bey, that worthy fellow and dear friend to the English. He was

about a mile out of town, exercising his soldiers and young Mamelukes in gunnery and horsemanship. The cannon exercise was with balls against the rocks; and, I must say, there were better marksmen than I expected to find among soldiers without discipline. He fired himself at the same mark with two balls in one barrel of an English gun, of which some one in Cairo had made him a present. He liked it extremely; and observed, "These guns may become offensive to their makers some day or other." I told him, if ever such a period should arrive, the English would still be superior in their weapons, as by that time they would have invented some guns of another construction, much superior to the most effective of the present day, as they are continually studying something new. I saw he was not pleased with my answer; but I said it, and would have said it again. After the cannon exercise, they began to fire at an earthen pot placed on a kind of pedestal of about six feet high. They commence their course at two hundred feet from it; ride towards it at full gallop; at the distance of fifty feet drop the bridle, take their gun, and fire at the pot while at full speed. The horse is so accustomed to this, that, before he reaches the stand on which the pot is, he wheels to the right, to make room

for the next in the course. It is a very difficult matter to hit a small pot about a foot high, while the horse is running with all speed. In about two hundred shots I saw only six pots broken: the favourite Mameluke of the Bey, a lad of twelve years old, broke three. He had the best horse belonging to the Bey, and went as near the pot as the length of a gun and a half. Two other Mamelukes broke one each at a good distance, and one was broken by the Bey himself, for which he received of course great praise from all his subjects. The gold and silver on the riders gave them quite a theatrical appearance. When the excercise was ended, the Bey seated himself under a tree, and was very curious to know the particulars of my opening the pyramid, as he had heard of it, and desired to see a plan. As I was to visit him in the afternoon, I promised he should then see one.

At four o'clock I went to his palace. He was sitting on a very high armed chair, a fashion not common among Turks; though he did not sit like an European, but in the Turkish manner, with his legs up. Here I had an opportunity of being present at a trial upon life or death. The case was this: a soldier belonging to the Bey had been found dead upon the road near the village of Acmin, with his throat cut, and

several marks of violence upon his body. He was on his return from Mecca, where he had been on a pilgrimage. His camel was found dead near the door of a peasant, and it was supposed that he had a great deal of money about him. He was seen in the house of the peasant, near which the camel was found, in company with seven other men, among whom was a Bedoween. The soldiers of the village, who took the prisoners into custody, asserted, that the prisoners had assisted the Bedoween in making his escape; and the Sheik of the same village affirmed, that one of them said he knew where to find him at any time. Several witnesses were examined, but no one gave any evidence that could bring the facts home to the supposed culprits.

One point, however, was very much against one of them, and this was, his countenance did not please the Bey; for no sooner did the Bey set his eyes on the poor fellow, than he exclaimed, "O ho! the case is evident! I see plainly who is the murderer: look at that man; can there be any doubt but it was he who committed the crime? So own at once that you did it, for denial will be useless; I see it in your face!" I must confess, I never saw more appearance of the assassin in a countenance in my life; but God for-

bid, that our courts of justice should adopt such a method of proceeding, and condemn people merely because the expression of their features is against them. Several witnesses came forward to prove, that the peasant, in whose house the soldier was, could have had nothing to do with it, as he was not in the town at the time. I have reason to believe, that witnesses in that country are rather more exact in their depositions than those of Europe, for they do not get off so easily as in our country. To make them impartial they generally get so severe a bastinado on the soles of their feet, that all the flesh is off to the bones, and they are unable to walk for a long time after. A thousand blows is reckoned a moderate number for a witness to receive. The business ended this day with beating and sending to prison again. I heard afterwards, however, that several of those supposed to be concerned in the murder had their heads cut off; but for this I have no further authority than my own interpreter.

After the trial the Bey sent to me, as if he were desirous of some conversation. I took the interpreter with me, as the Bey will speak no other language but the Turkish, and seated myself on the bench near his chair. He began to talk again about the pyramids, and wondered we could not tell when they were built. He wished

to be made acquainted with things, but in such a manner that his ignorance might not be perceived, asking questions as if he were already informed of what he was most anxious to learn. I showed him the plan of the second pyramid. He understood it immediately, as he said, taking a general view of it without inquiring into a single circumstance. As I knew he passed for an architect among the Turks, I took a pair of compasses, and showed him the scale of English feet, by which the plan was made. The word scale was mistaken for the Italian *scala*, and he asked me where a person mounted with that scale; and the interpreter, who was as curious as himself, asked nearly the same question. I could not help smiling, and turned the discourse to the forced passage, on which he rightly observed, that they who made it must have been in search of gold, or else they would not have given themselves so much trouble, with some similar remarks. I quitted him that evening, as it was rather late, being half an hour after sunset, and went to him to take my leave the next morning. I had a firman for him to renew, and to my surprise he did it without hesitation. He seemed to be pleased when he was told, that I was going to make a collection for myself, for which reason, as he said, he had given me the firman with full

power to dig wherever I pleased, right and left of the Nile. I answered, that I felt much obliged to him, but that I hoped he would consider what I did for myself would be still for the English party. He made no reply to this, but I could easily see, that he felt a kind of displeasure at my returning to search as connected with the English. I wish Mr. Salt had been there incog, as he would have seen the difference of this man when behind his back, from what it had been before his face. He introduced the little story of the pipe made by Caliud, and sold as an antique to Mr. Salt; laughed much, and wondered how a person so full of knowledge could suffer himself to be so easily deceived by a Frenchman. I told him, that any one might well be deceived, as we bought many things from the peasants, good and bad together in lots, without even looking to see what they were, till they were brought home; consequently this pipe might have been bought in that manner. He asked me many curious questions, and among them, whether I should shave my beard when I returned to Europe, supposing my answer would be, that I should not do any such thing; for my beard appeared the finest of all that were before him at that moment, even superior to his own. I told him, to his astonishment, that no sooner

should I reach the shore of my dear Europe, than I should rid myself of it as a great burden. He saw he had got himself into a scrape, by exposing the sanctity of the beard, to be despised before so many of his bearded countrymen, by asking such questions of a Christian; and thinking to mend the matter, as some of the French told him that in France many wear their beards, he said he knew that in France many people wore them, but did not know whether it was so in England. I replied, that neither in France, England, nor in any part of Europe, except by a few of the Russians, beards were worn. This sort of disrespect for beards did not appear to meet the approbation of the assembly, and he was glad to turn the discourse upon horses, &c.

Having received my firman, I left Siout the same day, and on the next arrived at Tacta. This I recollected was the residence of my old acquaintance Soliman Cacheff of Erments, who played me so many tricks; but as in the latter part of his command in that province he became our friend, at least in appearance, I thought proper to pay him a friendly visit, as, according to the way of thinking of the Turks, an injury is not easily forgotten, and sometimes revenge is taken, when the offender is in disgrace or in misfortune. I do not know whether this man

were pleased at seeing me in his hut, as perhaps he might be mortified at the supposition, that I must recollect his prejudice, and the trouble he had given me: certain however it is, that he received me with all the marks of cordiality, that can be expected from a Turk. He gave me to understand, that as the deficiency found in his account with the Bashaw was nearly made good out of his monthly pay, his employ would be soon ended, when he should be a free man, and could go where he pleased; and if the Bashaw did not come to good terms with him, he would go to a place above Ibrim. Knowing he meant to Dongola, to the Mamelukes, I told him, that his highness the Bashaw was a worthy man, and if some friends of his in Cairo were to speak to him, all would end well. He said he expected, that the French consul would have done something for him, from his friendly professions, but he was disappointed; and added many other things, but all of trivial importance. At a moment when we remained alone however, even without the interpreter, he told me, in the Arabic language, that he should be under great obligations to our consul, if he would speak to the Bashaw in his favour; and that he might be assured he would gladly come to an understanding with him, as he had made great improve-

ments in the lands, from which the Bashaw derived considerable advantages; but above all, as his debt was paid with the khasna or treasury. I promised I would do all I could for him; and sometime after I wrote all the particulars to Mr. Salt, acquainting him, that, if he could succeed in getting this man restored to his situation at Erments, he might depend on having a good friend in the commander of Thebes. I could scarcely get away from him; he sent his horses and soldiers to accompany me to the water-side; and on board our cangiar I found the customary provision of bread, a sheep, &c.

Proceeding on my voyage, the next day about a league before we reached Acmin, on the 5th of May, 1818, at eight o'clock in the morning, I saw the finest eclipse I ever beheld. The moon at its full passed completely before the sun. The eclipse lasted about three-quarters of an hour. I saw the full moon in the centre of the sun, which formed a disc or ring; the moon appeared to me in the proportion of about half the size of the sun.

On the 10th of May I arrived at Thebes, and immediately proceeded to take the drawings of the tombs and impressions, as I stated before.

In the arrangement I had made with Mr. Salt previously to my re-ascending the Nile this time,

it was agreed, that I should make researches on my own account: but on my arrival at Thebes I found, that all the grounds on each side of the Nile were taken, partly by Mr. Drouetti's agents, and partly by Mr. Salt himself, who marked the grounds before his return to Cairo this last time. Seeing that there was no chance of making any researches on my own account, without incurring the risk of some difference either with the French party or the English, I retired to my tomb, and devoted my whole time to taking models of it.

It is somewhat singular, and by no means pleasing to my recollection, that at this time I was at Thebes on my own account, and at my own expense, yet with less chance of finding any thing, than a perfect stranger who had never been in that country. A stranger might come, fix on a spot of ground, and take his chance, whether good or ill. My case was different; for if I pointed out any spot in any place whatever, one of the parties, I mean the agents of Mr. Drouetti or those of Mr. Salt, would consider it as valuable ground, and protest that it was taken by them long before. I verily believe, if I had pointed out one of the sand banks or the solid rocks, they would have said they just intended to have broken into it the next day:

being however in the midst of Thebes, a place which was become to me quite familiar, and accustomed as I had been to continual researches, I could scarcely keep myself from doing something. I had already tried on an exhausted ground, known to have been originally opened by me, so that no one could say it was taken by them; but I soon perceived, that it was a hopeless attempt to proceed on spots which I considered as exhausted.

Between the Memnonium and Medinet Aboo, it is well known there are several fragments of enormous statues; particularly behind the two colossi. I had long before marked this ground, and Mr. Drouetti first opened near these fragments; but finding nothing except broken pieces of lion-headed statues, he quitted it. Sometime after Mr. Salt began to excavate in this ground while I was in Cairo, and found it to be the site of an extensive temple. There are pedestals of many columns of very large diameter and in great numbers. I counted about thirty, but it appears they are not half uncovered, and among them Mr. Salt found several colossal fragments of breccia and calcareous stone, but all so mutilated, that none were worth taking away. He proceeded in his work for a long time, but left the spot at last, I believe, as unworthy of farther

labour. On mentioning my wish to proceed in my researches in the same place to Mr. Beechey, he informed me, that it was reserved for the consul, as it had been dug before on his account and under his own inspection. But such was my hope of discovering something of importance, that I determined to proceed, whether for my advantage or that of the consul.

I accordingly commenced my operations, and having observed, that the part where the sekos and cella must be was not touched, I set the men to work there. It was perhaps fortune that would have it so; but the fact is, that on the very second day of my researches we came to a large statue, which proved to be the finest of the kind I had yet found. It is a sitting figure of a man, in all points resembling the great colossus of Memnon. On the side of its chair are the same hieroglyphics, which are to be seen on the chair of the Memnon. It is nearly ten feet high, and of the most beautiful Egyptian workmanship. The stone is gray granite, and has the peculiarity of having particles in it of a colour not unlike that of the substance generally known by the name of Dutch metal. This and a lion-headed statue are the only ones of the kind I ever saw. Part of its chin and beard have been knocked off, but all the rest is quite perfect.

In the same ground I found several lion-headed statues, like those I found in Carnak, some sitting and some standing.

I know not what to say about this temple, as I do not pretend to give an absolute decision on any subject; but as every one may have an opinion of his own, I shall venture to make a few remarks, or rather put some questions. Why may not this be deemed the great temple of Memnon, with as much, or perhaps more reason, than what is now named the Memnonium? It is to be observed, that the name was given to those ruins on the supposition that the great colossal statue now lying on the ground within the space included was that of Memnon; but now, when every one agrees that the statue of Memnon cannot be any other than that which is to the north of the two in the plain between Medinet Aboo and the Memnonium, I think that the temple, which stood in a direct line with these colossi, might with more probability be named the Memnonium. That the northernmost statue of the two in the plain of Gournou was that from which the sound proceeded I believe is beyond doubt, from the combination of numerous circumstances, but in particular from the testimony of the many visitors, who have verified it by their inscriptions on its leg. If

the said statue were intended to represent the Great Memnon, I think the temple with which it was connected was the Memnonium. The magnificence of this edifice has never been described, because it never was seen or known to exist. Between the two colossal statues and the portico of the temple is an enormous colossus, thrown down and buried, all but the back of its chair, which is broken in two about the middle. I cannot conceive how this colussus escaped the notice of travellers. It was one of my principal objects to uncover it, but I never had an opportunity. I have no doubt some interesting points may be solved, and perhaps pieces of antiquity may be found in it; and I hope this opinion of mine will induce some of the travellers or other antiquaries in Egypt to excavate the interesting spot round the colossus. Among the columns of the portico were found a great many fragments of colossal statues of granite, breccia, and calcareous stones; and from the great number of fragments of small dimensions, and of standing and sitting lion-headed statues, I can boldly state, that these ruins appear to me to have belonged to the most magnificent temple of any on the west side of Thebes. It is my humble opinion, that the entrance into this temple was guarded by the two colossi, one of

which is supposed to have represented the Great Memnon; and that on advancing farther there were other colossal statues in inner courts, the fragments of which are still to be seen, as I have just mentioned; in a line with the temple and the two colossi. In the front of the portico are other colossi, of smaller size, which appear as if adorning the entrance into it. The whole combined induces me to think, that an extensive temple stood on this ground. To explore it would require an excavation of no small extent; but I believe it well worth attention, and I am persuaded it would not prove a disadvantageous speculation to the adventurer. The base of the above columns stood much higher than the bases of the two colossi, consequently there must be an ascent from the colossi to the temple. If we take as an example the temple called the Memnonium, we shall find the same to be the case, and that the ascent into the temple was by steps. On my removing the colossal statue from the ruins last mentioned, I found that the pavement of the place where it lay was much lower than the interior of the temple; whence we may conclude that the former temple was erected on the same principle; and if it were so, the front of this temple is not uncovered; and I do not hesitate to say, that some interesting pieces of

antiquity might be found there, besides perhaps giving farther elucidation of the real seat of Memnon. It is also to be observed, that the regular inundation of the Nile over that very ground has raised the soil to such a height, that it discourages a traveller from making researches; but without perseverance nothing can be effected. My occupation at the tomb did not permit me to advance farther in these researches, and I quitted them with the intention of recommencing, when I should have had an interview with Mr. Salt; for, as he had marked all this ground to be kept for his own excavation, I did not wish to encroach on his Thebean territory.

The works at the tomb went on uncommonly well. By this time I had taken many impressions of the principal figures in basso relievo to my entire satisfaction. The wax alone I found would not stand, as the climate did not permit it; but with wax, resin, and fine dust, I made an excellent composition. The greatest difficulty was to take the impression of the figure without injuring the colours of it. The figures as large as life I found to be in all a hundred and eighty-two: those of a smaller size, from one to three feet, I did not count, but they cannot be less than eight hundred. The hiero-

glyphics in this tomb are nearly five hundred, of which I took a faithful copy, with their colours; but they are of four different sizes, from one to six inches; so that I have been obliged to take one of each size, which makes nearly two thousand in all. Some wax I procured in the small towns of the country, but in such small quantities, that I was obliged to send down the Nile to Kenneh, Farshiout, and Girgeh.

At the latter end of June we had a visit from Mr. Briggs, on his return from India. He brought with him from that country the pine-apple and the mango, some of which he had planted in the garden of the Aga at Kenneh, and some he tried to cultivate at Thebes. The mango at Kenneh I believe turned out very well; but those which were planted in Thebes died, I imagine from want of care, as we had no gardener.

By this time I had ceased all sort of researches. As I could not dig on the grounds I wished, I contented myself with collecting what the peasants of Gournou used to bring to me; and I must say, that in consequence of having so many acquaintances among these mummy plunderers, I have been able to make a little collection of my own, in which I can boast of having a few good articles, particularly in manuscript, &c.

During this time, I attempted to make an excavation among the ruins of the temple at Erments, but I was soon convinced it would be to no purpose, and withdrew. This temple is very interesting, for it differs from almost every other in its plan and construction. The drawing, Plate 37, is as correct a representation as I could take of it. On the back of this temple is the figure of the camelopard, which is of such very rare occurrence among the hieroglyphics, that this, and that which I mentioned in the sekos of the Memnonium, are the only instances I can point out in Egypt.

MOTIVE OF MY JOURNEY TO THE RED SEA.

Some time prior to this, the Bashaw of Egypt was informed by two Copts, who landed on the coast of the Red Sea from Arabia, that they had seen some sulphur mines in the mountains near that shore, several days' journey above Cosseir. On the report of these two men, the Bashaw sent an order to the Cacheff of Esne to enter the desert in search of those mines. He set off with an escort of soldiers, and sixty camels to load with sulphur; but on their arrival, they found only several pieces scattered about here and there, and having collected them all, they were not sufficient to load twenty camels. Among

the soldiers of that escort was one of the Mameluke renegadoes, who stated, that he saw several mines and temples on the road to the coast of the Red Sea.

This little success did not discourage Mahomed Ali, who was always ready to persevere in any enterprise. He was advised to send some Europeans to examine these places, and see whether it were worth while to proceed in the discovery of sulphur. Mr. Drouetti recommended to the Bashaw Mr. Caliud, a silversmith, who had been employed by him some time in the collection of antiquities. Mr. Caliud set off for that place, accompanied by an escort of soldiers and miners from Syria, and found the mines as steril as they had been described; but on his return he did not fail to visit the emerald mountains, according to the instructions he received from Mr. Drouetti, who evidently had seen the work of Bruce, where he mentions having visited these mines. On his arrival at the place, Mr. Caliud found several caves or mines, which had been evidently left by the ancients, and probably had never been touched by any one since. From the exterior of some of them he collected several pieces of the matrix of the emeralds; and when these were produced to the Bashaw, they were deemed sufficient to prove, that there were mines

in the country, and to persuade Mahomed Ali to pursue his researches. Mr. Caliud in his pursuit of mines in this country happened to reach Sakiet Minor, situated in a valley, a few miles from the mountain of Zabara, and about twenty-five from the sea (See Plate 35).

It is a valley surrounded by high rocks. On each side of which, at some little distance, are the remains of a few very small houses, built of rough stones, and all except one or two without mortar. The rocks of this place resemble an amphitheatre in form, not more than two hundred and fifty yards in length. The upper part of the rocks contains several mines of the ancients, and at one side there is a small chapel cut out of the rock, thirty feet deep, and less than twenty wide (See Plate 33, Nos. 6 and 7). The houses in all, as we counted them on our visiting that place, are eighty-seven, one only of which can be considered as the residence of a person distinguished from the rest. I do not know how it happened, but it appears, that the enthusiasm with which Monsieur Caliud gave the account of this place, seemed to impress on the minds of the antiquaries in Egypt the notion that it must have been the ancient Berenice, especially when he reported it to have eight hundred houses and several temples, and seemed to

him in appearance like the ruins of Pompeia, &c. He asserted also, that it was near the coast, and that the communication with the sea was quite easy. At the same time he produced a Greek inscription, which we also found on the top of a niche: we copied it with the greatest care, and it will be inserted hereafter. This was quite enough. The ancient Berenice had at last been visited, and it was known where it was. Indeed, in a few points it did not quite agree with the situation described by the ancients; but these obstacles were soon removed, for I saw a modern geographer, a man of classical education, and a great traveller, take the pen in his hand, and, in order to make the newly discovered Berenice fall on the spot where it ought to be, and accord with the description of the ancient geographer, scratch out a large cape that incumbered him, being on the south of the supposed Berenice, and with the same coolness as if it had been a piece at draughts or chess, place it on the north; affirming that the bay was erroneously laid down by the ancient geographers, who made the chart of the Red Sea.

In the description of the mines Mr. Caliud was pretty correct, but it would have been more to his credit, if he had contented himself with an exact account of the new Berenice, as it was

named. In consequence of all these reports, Mahomed Ali engaged a Mahomedan Aga, a Syrian miner, who, with two hundred men, set off accompanied by Mr. Caliud, to show him where he found the ancient mines. Some time after, Mr. Caliud, finding that the mines would not be so productive as it was expected, quitted the place and returned to Egypt, leaving the Syrian miner to look out for the emeralds.

From the time of these reports I conceived the idea of making an excursion into these deserts on a visit to the new Berenice, and only waited the opportunity of a proper time, to execute my intended journey.

It happened, that near the end of September, one of the miners, who was sent from the mountains to the Nile for provision, had to come down from Edfu to Esne, and was returning to the desert, when he fell sick. Hearing from some of the Arabs, that a christian physician was at Beban el Malook, he came to beg the doctor would prescribe something to cure him. Of course I had good and clear information of all I wished from this man, who promised to show me the way through the desert, if I wished to go. I made up my mind at once, and set about preparing for my departure. Having communicated my intention to Mr. Beechey,

he resolved to go also, and as the doctor would have been useful in drawing, I proposed that he should accompany us.

At this time we had a large boat loaded with antiquities of various kinds, among which I embarked the fine colossal statue I had discovered in the ruins of the temple, which I should name the Memnonium. The boat being ready, a servant of Mr. Drouetti requested Mr. Beechey to be permitted to take his passage on board to Cairo, which was of course granted. The boat set off. By the information I received from the miner, it appeared to me clear, that the place could not agree with the description given of its situation by Herodotus and Pliny; and that the direction of the road Monsieur Caliud had taken could not bring him so far south, as the town of Berenice was marked by the geographer D'Anville, who I had reason to believe was correct, having found him so on other occasions. At last, two days after the boat set off for Cairo, we hired a smaller one from Luxor, to take us up to Edfu, where we were to enter the desert. We embarked near the temple of Gournou, as the water reached quite to that place.

Accordingly we set sail on the 16th of September, 1818. Our company consisted of Mr. Beechey, the doctor, and myself, two Greek

servants, the miner, and two boys from Gournou, whom we hired to take care of our luggage in the desert.

It so happened, that we were to witness one of the greatest calamities that have occurred in Egypt in the recollection of any one living. The Nile rose this season three feet and a half above the highest mark left by the former inundation, with uncommon rapidity, and carried off several villages and some hundreds of their inhabitants.

I never saw any picture that could give a more correct idea of a deluge than the valley of the Nile in this season. The Arabs had expected an extraordinary inundation this year, in consequence of the scarcity of water the preceding season; but they did not apprehend it would rise to such a height. They generally erect fences of earth and reeds around their villages, to keep the water from their houses; but the force of this inundation baffled all their efforts. Their cottages, being built of earth, could not stand one instant against the current, and no sooner did the water reach them, than it levelled them with the ground. The rapid stream carried off all that was before it; men, women, children, cattle, corn, every thing was washed away in an instant, and left the place

where the vi lage stood without any thing to indicate that there had ever been a house on the spot. It is not the case, as is generally supposed, that all the villages of Egypt are raised so high above the general level of the ground, that the water cannot reach them; on the contrary, most of those in Upper Egypt are little if any thing higher than the rest of the ground, and the only way they have to keep off the water on the rise of the Nile, is by artificial fences made of earth and reeds. It appeared to me to be in the midst of a vast lake containing various islands and magnificent edifices. On our right we had the high rocks and the temples of Gournou, the Memnonium, the extensive buildings of Medinet Aboo, and the two colossal statues, which arose out of the water like the lighthouses on some of the coasts of Europe. On our left we had the vast ruins of Carnak and Luxor; to the east of which, at a distance of eight miles, ran the Mokattam chain of mountains, forming the boundaries of this vast lake as it appeared from our boat.

The first village we came to was Agalta, whither we went not merely to see the place but to desire the Caimakan to send a soldier to guard the tombs, in addition to the Arabs, and some of our people, whom we had left there.

I thought this necessary, notwithstanding the strong door I had caused to be made at its entrance. He appeared immediately on our approaching the village, and greatly lamented his situation, as he expected to be washed away by the Nile. There was no boat in the village; and should the water break down their weak fences, the only chance of escape was by climbing the palm-trees, till Providence sent some one to their relief. All the boats were employed in carrying away the corn from villages that were in danger. Both in Upper and Lower Egypt the men, women, and children are left to be the last assisted, as their lives are not so valuable as corn, which brings money to the Bashaw. As this village was then four feet below the water, the poor Fellahs were on the watch day and night round their fences. They employed their skin machines or bags to throw the water out again which rose from under the ground; but if their fences should be broken down all was lost. We offered to take the Caimakan with us in our boat, but he could not quit the place which he was ordered to guard. When we left this village there was but little wind, so we did not proceed much farther, and in the evening made fast our boat to some high ground between Agalta and Erments.

On the 17th we saw several villages in great danger of being destroyed. The rapid stream had carried away the fences, and their unfortunate inhabitants were obliged to escape to higher grounds, where it was possible, with what they could save from the water. The distress of these people was great. Some of them had only a few feet of land, and the water was to rise twelve days more, and after that to remain twelve days at its height, according to the usual term of the inundation. Fortunate was he who could reach a high ground. Some crossed the water on pieces of wood, some on buffaloes or cows, and others with reeds tied up in large bundles. The small spots of high ground, that stood above the water, formed so many sanctuaries for these poor refugees, and were crowded with people and beasts (See Plate 26). The scanty stock of provision they could save was the only subsistence they could expect. In some parts the water had left scarcely any dry ground, and no relief could be hoped till four and twenty days had elapsed. The Cacheffs and Caimakans of the country did all they could to assist the villages with their little boats, but they were so small in proportion to what was wanted, that they could not relieve the greater part of the unfortunate people. It was distressing to be-

hold these poor wretches in such a situation. To approach them with our little boat would have been dangerous both to them and to us, for so many would enter it at once, that the boat would sink, and we along with them, to increase the number. On our arrival at Erments, where fortunately the land is very high, we found many of the neighbouring people collected. We landed immediately, and employed our boat to fetch the people from an opposite village. The Caimakan set off himself with another boat, and in the course of an hour he returned with several men and boys. He sent the boats again, and they returned loaded with men, corn, and cattle. The third trip brought still more corn, buffaloes, sheep, goats, asses, and dogs. I remarked, that there were no women in that village; but we were soon convinced of the regard paid to the fair sex in that country. The fourth voyage was employed in fetching over the women, as the last and most insignificant of their property, whose loss would have been less regretted than that of the cattle. I hope this circumstance will convince the European fair sex of our superiority over the Turks and Arabs, at least in point of due respect to them.

These people say, that women have no souls;

and indeed, by the brutal manner in which they are treated, we cannot expect such poor creatures to have any.

On the 18th we arrived in Esne. Khalil Bey was gone to Cairo, to take the command of the province of Benesouef; and Ibrahim Bey was now governor of Esne. He received us with uncommon civility, and furnished us with a firman to the Cacheff who commanded the province of Edfu. On our return on board we found some bread, greens, and a sheep, sent by the Bey, for which we returned a fine English gun and some powder. At our desire, he sent us a soldier, to accompany us wherever we went, but he gave strict orders that we should not take any of the emeralds from the mines; for, though he was the most civilized Turk I ever knew, he could not help supposing, that we did not go into these deserts merely to see the mountains and the sand. He imagined, that, if we came where the mines were, we should naturally help ourselves to emeralds, which he thought would be worthy our notice, as he supposed they were to be found by bushels. We set off on the next day, and arrived at the island of Hovasee before Edfu.

It was rather late in the evening; and on our approach to the fences which surrounded

the village to keep off the water, we alarmed the Fellahs so much, that they all came to the spot where we were, made us proceed up to a place where there was no danger of injuring the fence, and kept strict watch over us all night. They were certainly right; for if our boat had struck against the fence, it would have inevitably made a breach, and, of course, inundated the village and the rest of the land.

On the 21st, in the morning, we all went to the Cacheff, who did what he could to procure us every thing necessary. He sent for the Sheik of the tribe that inhabited the deserts we had to pass. His name was Sheik Abeda; he was in hostage for the security of the people that worked at the mines near the Red Sea. We made our arrangements about the camels and drivers, and found the terms very reasonable; for we paid only one piastre a day for every camel, and twenty paras for every man; out of which they were to provide food both for themselves and their beasts. It was agreed, that we should keep the camels as long as we pleased, and go wherever we thought proper. We crossed part of the island with the boat, as there were four feet water above the banks, and went on shore on the east side of the main land. On our arrival we met with Mohammed Aga, the

chief of the miners, who had just arrived from the emerald mountains, and was repairing to Esne. He seemed to be much concerned at our going thither, and would fain have persuaded us to wait till he returned, that he might accompany us, as no one could go to the place without him. We told him not to be alarmed, for we were not in search of precious stones, but of antiquities. This did not appear to satisfy him, and he said he would soon be back again. We remained the rest of the day, waiting while the drivers prepared bread for their journey.

In the morning of the 22d there was no appearance of departure. I had observed a sudden change in the Sheik since he saw the chief miner, and began to suppose, that his influence still prevailed on the Sheik to detain us at least as much as he could. The miner himself had proposed, that we should wait at the ruins of a temple, about two days on our journey, till his return; to which proposal of course we did not agree. I saw clearly he was not a little alarmed at our going, for fear we should make some discovery among the minerals; and all our assertions to the contrary had little effect. We insisted on setting off that day, and we did so the same evening.

Our party was increased by the soldier from Esne, four camel-drivers, and a Sheik to guide us, making in all twelve men. We had sixteen camels, six of which were laden with provisions, water, culinary utensils, &c. We halted at the foot of a hill three hours distance.

In the morning of the 23d we set off very early, and arrived at the first well in three hours. Here the camel-drivers informed us, that we could not advance till Sheik Ibrahim joined us, as he had to bring us more food for the camels. We had been waiting the whole day with impatience, but without seeing any body. The valley we entered afforded a good level road, till we came to the foot of the mountain, about fifteen miles from the Nile. We were seated under a dry sunt tree, at a little distance from a small well. The hot winds, that raised the sand, blew the whole day. Several of the Ababde came to water their cattle at the well, but kept at a distance from us. They live scattered about in the rocks and little valleys among the mountains, but occasionally assemble together in a few minutes. To pass this place without a good understanding with their Sheik for security would be imprudent and dangerous. Finding that the guide did not arrive in the evening, we sent one of the drivers to the Sheik, request-

ing him to send the man immediately, otherwise, if he were not with us at sunrise, we should return, and complain to the Cacheff.

At length, on the next morning, the 24th, he appeared, and we set off pretty early. The valley we now entered afforded a very level and good road. There are in it several sunt and sycamore trees, and in various places the thorny plant called basillah, represented in Plate 36. This is the plant on which the camels feed. It is of a green colour at a certain season of the year, I believe in the spring; but it soon becomes dry, and, of course, of a straw colour. It bears a small fruit of the size of a pea, but hollow inside. The stalk is of a similar substance with that of rushes, and it never grows higher than three feet. As we advanced, the valley became narrow, and the trees thicker in some places; but they gradually diminished, and at last we entirely lost them. On the right of the valley as we went up I observed the remains of a settlement, which I considered as a station for the ancient caravans from the Nile to Berenice, of which we afterwards found many others on the road, placed at proper distances for the caravans to halt at night. At some of them it is evident there were wells of good water, but they are now quite filled up. Ad-

vancing farther, the mountains approach each other till the valley becomes little larger than a wide road; and after passing a narrow and high passage we entered an open plain. Here the mountains on the right run towards the south, and after a long circuit return to form a valley with those on the left. At the entrance of this valley stands a high rock, on the left of which is a small Egyptian temple. To this we now directed our course, and arrived at it six hours after setting off from the well in the morning.

On our approaching it we were not a little pleased at the sight. It is of small magnitude, as will be seen in [redacted]. The plan of it is given in Plate 33, No. 3. The portico, which is built projecting from the rock, has four columns, two in front and two in the centre. It is adorned with Egyptian figures in intaglio relievato, and some retain their colour pretty well. They are as large as life, and not of the worst execution. In the sekos, which is cut out of the rock, are four pilasters. At the end of it are three small chambers; and there are two others, one at each side, in the corners of the lateral walls, on which are to be seen figures and hieroglyphics in a pretty good style. On one of the columns we observed a Greek inscription,

which I did not copy, as Mr. Beechey took the trouble himself*. I made the drawing of the exterior view of the temple stone by stone. The two front columns are joined to the sides of the portico by a wall nearly two-thirds of their height. Near the temple are the remains of an enclosure, which no doubt was a station for the caravans; but it is totally different from any other that we met with on that road as far as Berenice. It consists of a wall, the form and extent of which may be seen in [redacted] 33, No. 4. It was built by the Greeks, is twelve feet high, and contained several houses within it for the accommodation of travellers. In the centre was a well, which is now filled up with sand. All round the wall there is a platform or gallery, raised six feet high, on which a guard of soldiers might walk all round. On the upper part of the wall are holes for discharging arrows, similar to those we see formed in our ancient buildings for the same purpose. The sides of the gateways are built of calcareous stones, and the wall is of bricks. By this time I was convinced, that this must have been a road to some place of conse-

* The inscription taken by Mr. Beechey cannot be inserted, as, when that gentleman returned to London, he unfortunately doubted whether he had copied it correctly enough to be published.

quence, as it was obvious, that there has been a frequent passage of caravans this way. The place is named Wady el Meeah. The fort, I think, must have been built by some of the Ptolemies, to protect the caravans, at the time when the trade with India, by the way of Berenice and the Red Sea, flourished.

At three o'clock in the morning of the 25th, we continued our journey. No vegetation of any sort was to be seen any where. Sometimes we passed over wide and level plains, and sometimes crossed rugged hills, till two hours before sunset, when we entered the valley called Beezak by the Arabs. This valley runs from south to north, and has several sunt trees scattered about in it, and the usual thorn. Here we halted for the night, and while our cook prepared our supper, Mr. Beechey and I went to see a granite rock at some distance, as the Ababde had informed us, that there was a magical stone there. We entered the valley toward the north, and observed, that it must have been an ancient road, as the usual marks of camels' feet were clearly impressed on the ground. There is seldom any sand on these roads; on the contrary, they are covered with small pebbles, and where the passage of camels was frequent, they formed a strong impression, which is to be seen to this

day, and may be traced to great length through those valleys till they reach the sandy country. When we arrived at the rock, we found it to be of fine granite in very large masses. On one side of it are several figures cut on the stone, which cannot be taken for any other than imitations of the Egyptian. They are meanly scrawled, without shape or form, but, united with the circumstance of the camels' paths, they are sufficient to indicate, that the valley was a high road, which, by the direction it takes, must have been that from Coptos to Berenice, so well described by D'Anville. At this place Mr. Ricci, the doctor, was attacked with a violent disorder, and it was decided, that he should return the next morning, as it would increase if he advanced farther in the desert.

On the 26th, in the morning, our caravan was divided into three different detachments. We sent the luggage and provision on the way toward the east, which we intended to take; the doctor returned toward the Nile on the west; Mr. Beechey and myself went in a south-east direction, to see something that the Ababde mentioned, though we could not make out what they meant. We entered a sandy valley with rocks on each side nearly perpendicular, of white and calcareous grit-stone, with some veins of white

marble intermixed. After some hours' march we reached a place named Samount; here we found the remains of an ancient settlement or station, which appears, by its situation, to have been on the road from Berenice to Coptos.

It has several pieces of walls, which are the only remains, and evidently a well in the centre (See Plate 33, No. 5). The walls are built of rough stones without mortar.

We took the road to the east through several beautiful and romantic valleys, if so they may be called. The soil was sandy and stony, but there are thorny plants to feed cattle, and so many sunt trees, as to form a complete forest in some parts. The rocks on each side are of divers colours, exhibiting the most beautiful and solitary scenes. One who wishes to retire from the world might find a charming retreat in these wilds, were it not for the want of water and all that is necessary to the subsistence of human life, beside the intense heat of the sun, which on calm days is so great in these valleys, as to be almost insupportable. Advancing onward, in three hours we reached a summit, whence we saw at some distance what appeared to be the walls of a large and extensive town, surrounded by high rocks, as if by fortifications. On our approach we saw it was an extensive sandy plain,

with several granite eminences. The rocks rose at some distance from each other, and appeared like so many little islands. If the sand had been water, I could not have distinguished this spot from the centre of the cataract, I mean from above Syene to the island of Philoe. The granite appeared to be of a finer quality than that of the cataract: it approaches to porphyry. If the ancients did not make any use of it, it was no doubt in consequence of the difficulty of conveying it to the Nile.

From this place we travelled to the left toward the valley where it was intended we should halt. Our caravan had reached the place an hour before us, though we proceeded very fast on our march. Here we found two wells, one of salt water, and the other quite putrid and brackish. There are few waters in the world better than that of the Nile; and now to have to drink the worst was such a change in one day, that we could not help feeling the consequences of it. Mr. Beechey was taken very ill, from drinking at the first well, and we had great apprehension of the next, which was worse. We had provision for a month, but our fresh meat was gone, and it was with difficulty we could procure a very lean goat. The tribe of this country are all Ababde, and extend from the confines of

Suez to the tribe of Bisharein, on the coast of the Red Sea, below the latitude of 23°. The manners of this race show them to be lovers of freedom: they prefer living among these solitary rocks and deserts, where they eat nothing but dhourra and drink water, before submission to the command of any government on earth. It is a great feast among them when they take the resolution of killing a lean goat, but they eat it without fearing that any rapacious hands should take it from them. A man of this stamp, accustomed to liberty and independence, would naturally find himself as in a prison, if under the control of even the best of governments. Their greatest care is for their camels, which are their support. They breed them up to a certain growth, and then send them to be exchanged for dhourra, which constitutes their food. The camels, as well as other animals, live upon the common thorn plant, which is the most abundant to be found in the country. Some of the most industrious of the Ababde cut wood, and make charcoal with it, which they send to the Nile on camels, and barter it for dhourra, tallow, and tent cloth. Few, however, undergo such a labour, for they like to live at their ease. A pipe of tobacco is a luxury, and a piece of a fat ram quite raw a great dainty. They are all

nearly naked, badly made, and of small stature. They have fine eyes, in particular the women, as far as we could see of those that came to the wells. The married women are covered, the rest uncovered. Their head-dresses are very curious. Some are proud of having hair long enough to reach below their ears, and there formed into curls which are so entangled, that it would be impossible to pass a comb through them, therefore the women never use such an instrument. When they kill a sheep that has any fat, which is very seldom, they grease their heads all over, and leave the fat in small pieces to be melted by the sun, which makes them appear as if they had powder on their heads; and this lasts for several days, till the sun melts the whole, and produces an exquisite odour for those who have a good nose. As their hair is very crispy, their heads remain dressed for a long time; and that they may not derange their coiffure when their heads itch, they have a piece of wood something like a packing needle, with which they scratch themselves with great ease without disordering their head-dress, of which they are very proud. Their complexions are naturally of a dark chocolate; their hair quite black; their teeth fine and white, protuberant, and very large.

The spot where the well at which we halted

is situated forms an amphitheatre of rocks, with trees in the centre. In the winter all the scattered Ababde in the mountains assemble together here, and if any marriage takes place, it is at this time. It is always performed with due ceremony. The bridegroom first sends a camel to the father of the bride. If this be accepted, he applies personally to herself, in the presence of one man as a witness. If she consent, the day of marriage is appointed, before which the lover does not see his bride for seven days. On the eighth, she is presented to him in the tent of her father. This day is celebrated by killing some of their lean sheep, and by camel races. The next day the happy couple retire to the tent of the bridegroom. If the man become tired of his wife, he sends her back with the same camel which he sent to her father, as this is her own from the time of the marriage. The mother of the bride must not speak a word to the bridegroom as long as she lives; a regulation intended to prevent her from making mischief between the young couple; and which might perhaps be adopted with advantage in some countries of Europe.

It was now three years since they had had any rain, whence there was a scarcity of thorns; which was the cause, as they said, that their

sheep were so meagre. To make some arrangements for our proceeding, and to purchase some sheep, we were obliged to stop all this day at the well. Having contrived to boil a quantity of the water, it became a little sweeter, and we were told that the water of the next well was not so good as this. The Nile water we brought with us became bad two days after. We had it put into skins called hudry.

Before taking leave of this place, I shall give some farther account of the manners and customs of the people. When a child is born, the next day the father kills a sheep, and gives the child a name. When they are sick, they say *hulla kerim*, and lie down till they are better, or till they die. I saw old men that did not know or could not tell their age, as they keep no account of such things; but by appearance they must have been ninety years old. When any one dies, they dig a hole in the ground, and put the corpse into it, and very often on the spot where the person died, and then remove their tents a little farther on. They never intermarry with any but their own people. A girl had been refused in marriage to a Turkish Cacheff, though she was as poor as any of her tribe. The Cacheff attempted to use force, and the consequence was, that they assembled to the number of above three

hundred, and he prudently retired, leaving his intended bride to be married to her cousin. They have shown, that they are sensible of their wild manner of living, but continue in it for the sake of liberty; for they wrote to the Bey at Esne, that they were content to live in that wild state, as all their forefathers had done, to remain free from tyranny and despotism; and that they would be quiet, if they were left so; but on the contrary, they would sooner perish than lose their liberty.

Some of these wild people, as they are called, came to the well in the course of the day, and as they saw us quiet and peaceful, they ventured, at the persuasion of our drivers, to approach us. A few of them had been as far as the Nile to purchase dhourra, and these were accounted men of knowledge, but the greater part had never quitted their mountains. One of them seeing a piece of lemon-peel lying on the ground, wondered what it was; and another, who had been to the Nile, to show his great knowledge of things, took it up, and ate it with an air of self-sufficiency. We gave them a piece of loaf-sugar, and when they had eaten it, they declared, that our valley must be better than their own, as it produces such good and sweet bread. When they buy dhourra they generally get it ground

with the usual hand millstone in the village where they buy it, and carry the flour into the desert. Their bread is baked under the ashes, and is in the form of a large cake, without leaven or salt. Their great enemies were the tribe of El Mahasa and Banousy, which dwell from between Suez to the interior of Arabia and the confines of Syria. With these tribes they had had many battles, but it appeared, that neither one nor the other advanced beyond their old possessions. They had also been at variance with the Bishareines on the south, but were now at peace with them all.

Their arms are chiefly spears, and swords or sabres of very old fashion, narrow at the hilt and broad at the point. They have very few firearms, and those they have are with matchlocks. Their constant hard way of life made them accustomed to eat raw meat, and to suffer the inconveniences of a desert with the greatest indifference. I have seen them for near four and twenty hours without drinking, and walking the whole day and night in the hottest season. They are not so religious as the Arabs of the Nile. I scarcely ever saw them saying their prayers. By the great caution I observed in our guide as we advanced in the desert, I perceived it was necessary, that he should acquaint them of

the protection we had from their Sheik, by whose permission we ventured among them thus alone and without any escort. It appeared to me, that they were much exasperated toward the soldiers, who had lately been sent into their mountains in search of emeralds; and had it not been for the danger of their Sheik, whose property and life were in the hands of the Turks, they would soon have turned these people out of the mountains, particularly as the miners were a set of desperate fellows, who behaved very ill, often assailed their tents, committed depredations, and insulted their women, of which the Ababdes complained very much.

On the 28th, early in the morning, we set off, and passed through many rocky valleys. The road was not quite so level as before, but good enough for any horse to trot along. There was nothing interesting, except large plains of sand, and high mountains before us. We arrived in the evening at a spot named Gerf.

On the 29th we traversed several pleasing valleys. The mountains that surrounded them were all of hard stones, and beautifully variegated with different coloured marble.

About two in the afternoon we saw the Red Sea at a great distance, and having entered a

range of mountains, stopped at a place called Owell, or place of the dragon.

On the 30th we set off early, bent our course to the south south-west, and passed through several valleys, towards a very high mountain called Zubara, a name given to it in consequence of the emeralds which have been found there. At the foot of this mountain about fifty men were encamped, and at work in the old mines of the ancients, in hopes of finding some of the precious stones: but it appeared, that their predecessors had searched pretty well before they quitted their works. These unfortunate wretches received a supply of provision from the Nile, but sometimes it did not arrive in due time, and great famine of course prevailed among them. There were two small wells, not more than half a day's journey distant, and one of them had a tolerably good quantity of water. Their work had commenced about six months before, but had been attended with no success. The mines or excavations of the ancients were all choked up with the rubbish of the upper part that had fallen in, and the labour to remove this rubbish was great, for the holes were very small, scarcely capable of containing the body of a man crawling like a cameleon. They were all thoroughly tired

of their situation, and cursed the being who had caused them to be sacrificed in these deserts, destitute of all the common necessaries of life. They rose several times against their leaders, and in one instance two of them were killed. On the day we were there one of the poor wretches nearly fell a victim to the avaricious caprice of their powerful employer. As he was penetrating into one of the holes, part of the roof fell down upon him, and not only cut off his retreat, but nearly killed him on the spot. He was fortunately taken out alive, but it did not give much encouragement to the rest. We contrived to acquire all the information we could about our expedition, and received very favourable accounts of it, with some additional hopes respecting the old town in question, which, according to these people, was only six hours distant south from us, and at six hours more there was a fountain of water. The sea was only six hours distant from the town, of which we hoped to have a fine view before night. We went to see the entrance into the mines. They were something like the common tombs or mummy pit at Gournou cut in the rock; I observed, that the cavities were made so as to follow the veins of mica and marble, and had been carried to a great

distance into the bowels of the mountain, till they found the emeralds.

There are a great number of mines all over this mountain; and the rubbish taken out of them, which is scattered about, gives an idea of the amazing works of the ancients.

The excavations are not carried on in any regular direction. Sometimes they are in an inclined plane of various angles, at other times they are perpendicular, or horizontal, as the mica runs. I was told by the miners, that, as they advanced towards the centre, and at great distances from the entrance, the two strata of marble, which inclose the mica, approach each other, till at last they join, and there is the most chance of finding the emeralds. Where the rocks form separate hills, I observed, that the veins of marble and the mica take their course towards the centre of each hill, and, by the distance they run inward from their entrance, it appears to me, that the place where the emeralds are found must be pretty near the centre of them; I mean under the highest point of that elevation, which distinguishes one hill from another. I was not fortunate enough to see any emeralds, as these people had not met with any in all their researches. Indeed their leader showed us some few specimens of a very in-

ferior kind, and what was found till that period was only the matrix. He was determined, however, to persevere; and I heard some months after, that he had succeeded in finding some, but in small quantity. I believe too they are of a secondary quality, by what I have seen of them. The people who live there are in a dreadful situation. The nearest habitation is on the Nile, which cannot be reached in less than seven days by a caravan. They depend entirely on the supply of provision sent them from Esne, which is sometimes very scanty, though only bread, rice, and lentils: and according to their account it happens very often, that their supply is delayed merely by the negligence of the purveyors, who are directed to furnish them with it. Besides, they have another source of apprehension. They consider, and with good reason, that the Ababde are not pleased to see them in the deserts; and much less since some of the miners behaved very brutally to them, surprising them in their tents, and insulting their women, as before stated; and they were alarmed for the consequences.

Their great fear was, that the Ababde would assail the caravan of provision on its way from the Nile: for as they had no stock with them, before another supply could arrive, which would

require at least fourteen days, they would all perish with hunger. These considerations rendered the people unwilling to work, and the operations were going on very slowly when we were there.

Having procured an old man from among the natives to guide us to the ruins of the anticipated Berenice, we sought all the information we could from the people, and from some of the miners who had been at the very place when Monsieur Caliud was there. Their account of it indeed was not in conformity with that of Monsieur Caliud; but we considered, that these people went only in search of mines, and little regarded the beauties of ancient architecture, or the magnificence of edifices, which according to our expectations must be stupendous at least.

We prepared for our departure on the next morning, the 1st of October; and when we had gone about half a mile we perceived, that we were without our guides. Both he who had brought us from the Nile, and the old man who was to conduct us all over the country, to see the town and other places, were missing. We were consequently obliged to return in search of them, and found them hidden behind a rock, conversing secretly with each other. They pro-

fessed to have been in search of a sheep, which was stolen in the night, and we had nothing else to live upon; but as they said they could not find it, we set off for the so much desired ancient city of Berenice.

Our road was now among the high rocks, and in very narrow valleys, but in which there were a great number of trees. Sometimes the mountains diverged into wide circles one or two miles wide. In such places the wood is abundant, and it is from these that the miners get the timber for their use. The most common plants among them are the sunt and the usual thorn. On the ground among the sandy spots I observed the coloquintida and other shrubs. Our direction was toward the south-west, and gradually to the west, till we reached the south side of the mountain of Zubara, which is the highest of the emerald mountains. Here we were led by the old man in various directions through wild and craggy places for seven hours. He told us, the place we wanted to see was near, but we had a high pass to go over the mountain named Arraie. We continued our journey and ascended a kind of gully, at the side of which was something like an ancient road or rather path. On the summit of the mountain above we observed a large wall, so

situated, that it appeared to look over the path on both sides of the mountain. When we reached the top of the road, our camels were exhausted; some of them had fallen on the way, and were unloaded to enable them to ascend, and the strongest camels had to return to fetch the loads of the others. I never saw the camels suffer so much on any occasion as on this. A steep and craggy road over a mountain is no more adapted to a camel, than the deep sand of the desert to a horse.

From this summit we began to look out for the desired Berenice, but alas! in vain. Our imagination was so raised by the account of Monsieur Caliud, that I, for my part, expected to distinguish the town by the lofty columns and architecture of some magnificent edifice, or the remains of some high tower, which was to serve me as a guide to the spot, to which I intended to run on the first view of it. Mr. Beechey was not less anxious than myself, and in equal expectation of grandeur. We had made our arrangements how to proceed when we arrived. We considered, that, as our provision was scanty, we could stop there but a few days, and we had already distributed our time accordingly. He was to take drawings of all the beautiful edifices, monuments, figures,

paintings, if any, sculptures, statues, columns, &c. I was to run all over the vast ruins like a pointer, as fast as I could, to observe where any thing was to be found or discovered, to take measures of all the beautiful monuments, and plans of every stone in that great city. Such was our imagination; now to the fact. From the summit where we now were, I expected to have a distant view not only of the sea, but of a wide plain, as it was natural to suppose that a town like Pompeii could not have been built among these savage mountains without one foot of cultivated land about it. The non-appearance of any wide space I attributed to the situation where we were, and presumed, that we should be agreeably surprised on turning some of the rocks before us; so that my expectation was not diminished in the least. On our descent the old man told us, that we should soon see the *ballet.* He had already said, that, previous to our reaching the town we should see some grottoes in the mountains, which, according to our Quixotic imagination, we concluded were the tombs of the inhabitants of that vast city. We advanced insensibly, I continually keeping my eyes on the points of some rocks which stood before me, with the expectation, that on turning the next angle, I should have the glorious sight;

and indeed the scattered and ruined walls of some ancient enclosures announced to us, that we should soon see some habitation. I observed a square hole in the rock, which had evidently been cut by some of the miners in form of a chapel, as before mentioned (See Plate 33, No. 7).

I now began to congratulate myself that we had nearly arrived, and while I was thus thinking, all at once the old man, who was at the head serving us as a guide, made a sign to halt. The drivers gave the signal to the camels, and the camels, who were already exhausted by passing over the mountains, did not wait for its repetition, but with all the baggage were quickly crouched on the ground, before I could perceive the reason why. I told the drivers, that we did not intend to stop there, but would advance farther into the town where the houses were to be seen; when to our no small astonishment we were told by the old man, that this was the place where the other Christian was before. I must confess, that my stupidity would not allow me at once to conjecture, that the report of Monsieur Caliud could be so exaggerated, as to lead us to suppose we should find another Pompeii instead of the place at which we had just arrived; and reproached the old

man for his stopping there, and not advancing to the town, which, according to his own account, could not be far off. He again protested, that this was the place, and that there was no other with houses in any part of these deserts or mountains. I was still deeper in perplexity, and continued to urge him to take us farther. As to Mr. Beechey, he was in the same predicament as myself. Resolved not to submit to what I thought the imposition of the old man any longer, as it now wanted four hours to sunset, I mounted my camel again, which would much rather have remained where he was than have gone in search of old Berenice. I set off immediately; Mr. Beechey did the same, and consequently all the rest of the caravan followed at a distance. We entered a long valley, which ran toward the south, and filled with the hopes of seeing the said Berenice on turning every corner of the valley in succession, we went on incessantly for four hours, till it was nearly dark, without perceiving the smallest appearance of any habitation. At last we reached another valley, more spacious, and covered with the trees which the Ababde call egley, and other plants. The valley runs from south-east to north-west, and having lost all hopes of finding Berenice that night, we halted to rest under a

beautiful rock on a clean bed of sand, instead of sleeping among the magnificent temples of the great city. By this time we were without water, and though in the proximity of a great town, according to Monsieur Caliud, no water could be had at less than fifteen miles distance. The camels, though more than tired, were obliged to set off immediately to the spring, not only to drink themselves, but to fetch water for us, as we were much in want.

Many were the conjectures we made on the cause, that could induce the old man not to show us the place described by Monsieur Caliud. I sometimes fancied that our drivers had received instructions from the leader of the miners, when we met him at the Nile, that we might not see any of the mines in or near the town of Berenice; but on the other hand we could not believe that the drivers would all with one consent deceive us, merely to oblige a man who had no influence over them. Thus we did not know what to think. Our provision at this time began to make us cautious. We had biscuit for twenty days yet; but the loss of the sheep in the mountain made it worse. Our little stock of water also was quite putrid. Still we were easily satisfied, so that we did but reach the desired emporium of the commerce formerly car-

ried on by the nations of Europe with India; but alas! this much sought for town vanished, or rather never appeared, like the desired island of the squire of the astonishing champion of La Mancha. We contented ourselves with biscuit, and a piece of mutton killed three days before, which by the by gave me reason to congratulate myself on not possessing the sense of smell.

Early in the morning of the 2d, we perceived a high mountain on the south-east of the valley, about four or five miles distant. The valley we were told was named Wady el Gimall. It was quite full of that beautiful tree the egley, and as we had to wait the return of the camels, I thought we might ascend the mountain to have a view of the country, or of the remains of Berenice. Accordingly we set off, and on our way observed several flocks of antelopes, from which we were in hopes to obtain a repast for our empty stomachs, but with all our caution we never could get near enough to shoot at them. They were pretty fat, and we were extremely hungry, but for all this we were not able to approach them. The valley continued very beautiful, adorned with several groves of suvaroe and debbo trees, in addition to a profusion of the egley. The rocks on each side

afforded many pleasing recesses to admit the traveller to rest and solitude. Perhaps no one had been in this valley for many centuries, and very likely no one will pass through it for many more to come. On our reaching the summit of the mountain, we took a view all round us. We had the map of the coast of the Red Sea by D'Anville, and a small perspective glass. The peak on which we stood commanded a prospect of many miles all around; but no place was to be seen, where the city could have stood. All that we saw was the summits of other lower mountains, and at last we began to be persuaded, that no such town existed, and that Monsieur Caliud had seen the great city only in his own imagination. It was rather provoking, to have taken such a journey in consequence of such a fabricated description; and I hope this circumstance will serve as a warning to travellers, to take care to what reports they listen, and from whom they receive their information. From the accounts of persons who are so given to exaggeration one cannot venture on a journey without running the risk of being led astray and disappointed, as we were in our search after the said town with its eight hundred houses, and much like Pompeii.

Having observed all the adjacent country and

the mountains near us, I took a distant view where the opening between the mountains permitted, and observed, that the valley from which we ascended the mountain continued its course toward the east; and it appeared by the gullies, that the water of the rainy seasons discharged itself in that direction. On the south-east I saw some high mountains, which we were told by the old man, who had followed us all the way, were near the sea. Taking a minute view in that direction, on the north-east from the place where we stood, I perceived the motion of the water under the sun at a great distance, and we concluded, that the valley must conduct us to the sea-coast. Accordingly we made up our minds to pursue that course, and proposed to ourselves to try whether we could reach the spot where D'Anville lays down the Berenice Trogloditica. We therefore descended the mountain, and returned to the place where we had passed the preceding night, to wait the return of the camels with a fresh supply of water; of which we had so little by this time, that a single zemzabie (a leathern bag containing nearly three quarts) only remained. Our thirst was great, and we felt in some degree the dreadful calamity of being in a desert without water. Hunger is painful to endure, but thirst

is by far more intolerable. We often hear to what extremities a man can be reduced by hunger, because water is always at hand; but, if this element were to be deficient, we should see still more dreadful effects. At last, three hours after, the camels appeared in sight at the head of the valley on the west, and we rejoiced much at their arrival. The poor drivers were excessively fatigued; but we had no time to lose in debates. When we told them, that we intended to go farther on to the south, they were all in consternation, and we had much ado to persuade them to agree to it. Indeed, it was not without promises and threats that we prevailed on them. At length we set off toward the sea in a north-east direction.

After travelling six hours we arrived in a valley, the rocks on each side of which were nearly perpendicular. They were composed of calcareous stone, intermixed with strata of white marble, as well as of red granite. During this time we proceeded without knowing in the least where our journey would end, our only hope arising from the sight I had of the sea in the morning. At sunset we came to a place where there was an opening in the mountains not unlike a breach. It is called by the Ababde *Sharm el Gemaal* (the rent of the camels), and

appears as if the rocks had been separated by art; for each side is so perpendicular, that it might be supposed to have been cut for the purpose of making a way through it. After we had passed this, we entered a more spacious valley. The hills were small; and the sandy banks made us expect to reach the sea every moment. We went on till a late hour, and at last halted on a spot where we thought the sand would afford us a pretty comfortable bed. Fortunately for me that it was so; for my camel was so weary, that no sooner did we reach the sand, than, supposing I intended to go still farther, he completely threw me off his back, left me there, saddle and all, and, without delay, set out to feed among the thorns. Mr. Beechey and myself, anxious for the result of our journey, and in hopes of seeing the sea, which we thought not far off, walked to the summit of one of the small hills; but, on reaching it, we could scarcely perceive any distant object, as it was nearly dark. I was fully convinced of the non-existence of the imaginary Berenice, and felt the necessity of being on friendly terms with our guides, who I found were pretty correct in the information they had given to us.

Early on the next day we resumed our journey. The valley still continued in the same

direction, but to my amazement the hills, instead of diminishing, increased in size, which made us fearful, that we were yet far from the sea. At length, about noon, the valley opened all at once, and at the distance of five miles we saw the Arabian gulf. The sight of an open horizon, after the contracted view of a long and narrow valley, was much welcomed by us. On our reaching the shore, we plunged into the sea like the crocodiles into the Nile, and found, that a bath after a long journey was very refreshing. we had no time to lose, as our biscuit, as we calculated, would last only seventeen days, and not an hour longer.

Directly opposite us we saw the island of Jambo. It appeared at first sight only a sand bank; but on narrower inspection we perceived, that it had some high rocks on the south side. It was pretty high in the centre, and gradually sloped toward the north. The Ababde call it Gasira el Gimal, I suppose because it is just before the valley of this name. All the shore, as far as we could see, was composed of a mass of petrifactions of various kinds. I do not know whether I give the right name to this sort of composition, but it is a mixture of sea-weeds, madrepores, corals, roots and shells of many sorts, all formed into a solid mass like a rock,

which extends from the bank of sand that forms the boundary of the tide, and runs into the sea for a great length. In some places there are beds of sand, but there is not a spot any where for a boat to land without the risk of being staved against the rock. We now resolved without loss of time to take the road toward the south along the coast, as far as till we might suppose we had passed the spot, where our maps place the ruins of Berenice, which, according to D'Anville, who is considered as best skilled in ancient geography, is immediately after the Cape Lepte extrema, a little beyond the 24th degree of latitude. We communicated our intention to our drivers, who were thunderstruck with fear on hearing such a project. They positively refused to accompany us any farther, and though we were very urgent with them, it was all to little purpose. They remonstrated, that we ran a great risk; our stock of biscuit was very scanty, there was no water to be found on that road, and we might meet the Bisharein, whose country we proposed to approach. But being determined to proceed in our design, we took that method, which persuades every one to act even against his own will: we told them, that we meant to go whether they would or not; and that, as we were superior in number,

we would compel them. They soon saw, that it was in vain to resist; and at length it was concluded, that the camels should go with two drivers to the nearest spring, to take as much water as they could; that on their return we should set off to proceed as far as El Galahen, to which place we made them understand we must go; and thence take the road across to the well of running water. On a calculation we found, that with great economy in using the water we could do very well.

Accordingly on the 4th the camels set off for the well, and we had to wait two days till their return. During this interval Mr. Beechey and myself made an excursion along the coast toward the north, to examine a small bay, which we observed in the chart. We went along the sea-shore, and on our arrival at the spot where the bay ought to have been, we found that it did not exist. The coast was every where the same with respect to the petrifactions, and the plain, which extends from the mountains to the sea, was covered in many places with woods of sycamore and ciall trees; which confirms the account of Bruce, for undoubtedly this must have been the place where he landed, when he went to visit the emerald mines. The distance, in a right line, from the mines to

the sea, is about twenty-five miles, and it may be thirty or thirty-two by the two valleys, which are the only passable roads. I do not see any reason why Mr. Bruce's assertion of having visited these mountains should be doubted. Neither the distance he had to walk from the sea, nor the danger of falling a victim to the rapacity of the natives, are any arguments against it; for we have instances enough to prove, that he was capable of overcoming greater difficulties than these; and I will venture to assert, that the only reason why such doubts could have been started, as well as many others respecting his work, was the spirit of contradiction excited by the illiberality of travellers, and those who were no travellers; the former, because they have not power to resist jealousy, which, in spite of all their efforts to conceal it, shows itself through the veil of their pretended liberality and impartiality; and the latter, because they are unable to control their bad propensity to dispute, and condemn every thing that they have no knowledge of.

In some rocks that lay at the foot of the mountains facing the sea, we saw several mines of sulphur, but I doubt whether their produce would be advantageous, owing to their situation. They are near the sea, but the con-

veyance by land to the Nile would prevent any benefit from the speculation. Being persuaded, that no vessel could be loaded on that coast, we returned to the place where we had left our caravan: hunger was not, I believe, visible on our faces, for we contrived to make some repasts out of some shell-fish, which abound in great quantities along the coast, and I cherished the idea, that as long as I could find some of them I should not perish. The large periwinkles are excellent, and, when young, are very tender and delicious, particularly to a hungry man. We had some of them which weighed half a pound, and part of the tail quite delicate, though the white, or upper part, is rather tough.

On our return we found that the guide had met with an acquaintance of his who lived by catching fish, not far from where we were. His only habitation consisted of a tent four feet high and five feet wide; and his wife, a daughter, and a young man, her husband, formed the whole family. We contrived to persuade the old man to go out and fish, and, though he was living in those deserts, he knew the worth of money, for he said that there were people among them who went yearly on the Nile and purchased dhourra, which they carried on camels

all round those deserts, and sold it to the inhabitants, for which they took in exchange either camels or money; consequently we easily persuaded the old fisher to go out and catch fish for us; in fact, he set off to sea, accompanied by his son-in-law. Their mode of fishing is somewhat strange; they throw in the water a part of the trunk of the doomt tree, perhaps ten or twelve feet long, at each end of which is a piece of wood attached in an horizontal direction, so as to prevent the tree from turning round; at one of the ends a small pole is stuck upright to serve as a mast, on the top of which there is a piece of wood horizontally fastened as that below. A woollen shawl thrown over it, and fastened at each end, and to the piece of wood horizontally fixed below, forms a kind of sail, and the two fishermen mount on the large trunk like on horseback, and by way of a cord, attached to the middle of the sail, they take the wind more or less as is required. But it is only when the wind blows either from north or south that such a contrivance can serve; for if it blows from the east they cannot set off their boat from the shore, or if it blows from the west it will blow them too far out at sea. When the fishermen are thus at some distance from the shore, I do not know by what means the rest

of the operation is executed; but from what I could see they darted their long thin spear at the fish when they happened to see any, and by these means they procured their subsistence. On their return they brought us four fish, each of about six pounds weight, and one foot six inches long; they were of a strong blue silvered colour; their fins, head, and tail red; and their teeth, which are only four, are quite flat and out of their mouths. They had very large scales, and their form not unlike the benne of the Nile. I am certain the Egyptians must have had a knowledge of this fish, as it is so clearly seen in their hieroglyphics, and in the new tomb of Psammuthis I saw some painted exactly as they are in reality. They are exceedingly good, have very few bones, and very large galls.

On the 5th, in the morning, I ascended a high mountain to view the coast as far as I could, and I saw that it ran straight towards the south-east. The spot which we occupied is marked No. 16 on the map, to which I cannot give a better name than the mouth of Wady el Gemal, as it is precisely opposite the entrance into the valley of that name. I observed also that the southern point of the island of Jambo was in a right line with the rising sun over the

sea, and myself. It will be seen on the map, supposing the place I stood upon to be on the top of the mountain nearest to the above No. 16. By the help of a small compass, we contrived to take the direction of the northern coast as far as we had been the day before; our maps being so small, we did not find them so correct as we wished. Early on the 6th, the camels returned with a load of fresh water, and it was well they did so, for our thirst was increased, not only from the scarcity of water, but by the shell-fish which we had found and eaten abundantly; an inconvenience which the fishermen had not to contend with, being accustomed to the bitter water of a well not so far off. We now divided our caravan into two parties; we sent all the luggage, culinary utensils, the soldier, my Greek servant, and the best part of the camels, to a spring of running water in the mountains of Amusuè, there to wait till our return. For ourselves, we took with us as much water as we could, and formed a party, consisting of Mr. Beechey and myself, a Greek servant, four drivers, and the two Arab boys we had brought from Gournou, with five camels in all.

We set off in the forenoon, and went along the coast till we arrived at El Whady Abghsoon, near the mines of El Kebrite, or sulphur, and

on the south-west were the mountains of Hamata. I observed the coast all the way, and took its direction. On our road we met some fishermen, like the former ones. When they saw us at a distance, they left their tents and marched off towards the mountains: all our signs to them to stop were to no purpose. We arrived at their tents, and found some excellent fish just roasted, which, no doubt, these people had made ready for their supper. We partook of their meal, and left some money in payment, on the top of a water jar, and continued our journey. For two days we had been troubled with the winds from the east, blowing strong and resembling the siroccos of Italy, so that all our nerves were relaxed. During this time, every thing was wet, and at night there was an excessive heat, and the atmosphere quite covered with clouds, which I had not seen for three years and a half: fortunately it changed after two days, and the north wind dissipated all. Had it lasted longer, we could not have proceeded on our journey. At night we stopped at a well of bitter water. On the 7th, we set off early to see the mines of El Kebrite, or sulphur, as they were not out of our road. They never were productive; but what little they may have afforded, it appeared that the ancients had carried entirely away, so

that they left them exhausted like those of the emeralds. Towards the evening we saw the island of Suarif, and we arrived at night at the Cape el Golahen. Here we left the shore; and it was here that we began to feel short allowance of water. We calculated, and found that without great care we should be without it; therefore, our thirst was not satisfied. The 8th, early in the morning, we set off and continued our road to the south. Two hours after, we saw the sea at a distance, and went over a very extensive plain. At about noon we approached the sea, very thirsty, and regaled ourselves with a little water; and at one o'clock we arrived on the shore. We did not expect to arrive at any ruins, for, as yet, it did not agree exactly with the situation laid down by D'Anville; but, to our agreeable surprise, we found ourselves all at once on one of those moles of ruins which show the spot of ancient towns, so often seen in Egypt. We entered, and at once we saw the regular situations of the houses; the main streets, their construction, and in the centre, a small Egyptian temple, nearly covered by the sand, as well as the insides of the houses; and our wonder increased on examining the materials with which the houses were built. We could see

nothing but coral, roots, madrepore, and several petrifactions of sea-weeds, &c.

The temple is built of a kind of soft, calcareous, and sandy stone, but decayed much by the air of the sea. The situation of this town is delightful [illegible]. The open sea before it is on the east, and from the southern coast to the point of the cape is like an amphitheatre of mountains, except an opening on the north-west plain, where we came from. The Cape el Golahen extends its point nearly opposite the town on the east, and forms a shelter for large ships from the north and north-west winds. Right opposite the town there is a very fine harbour entirely made by nature; its entrance is on the north; it is guarded on the east by a neck of incrusted rock, on the south by the land, and on the west by the town; the north side, as I said before, being covered by the range of mountains which forms the cape, protects the harbour also. Its entrance has been deep enough for small vessels, such as the ancients had at those times, but no doubt was deeper. It has at present a bar of sand across, so that nothing could enter at low water; but a passage could be easily cut, and the harbour rendered useful. We concluded this to be the

Berenice described by Pliny, and laid down by D'Anville; it nearly agreed with the situation where it is marked on the map; but in order to ascertain with more accuracy, we resolved to venture by going half a day higher towards the south, and then we should be certain that we should pass the spot where D'Anville has put down the said Berenice. I measured the town, which is in breadth, from north to south, 1600 feet, and in length, from east to west, 2000 feet. I took the plan of the temple, which seems to be in construction according to the Egyptian style, and we imagined that if the Greeks had built it they had taken their plans from this ancient people, as they had done in many other things (See Plate 32). It is one hundred and two feet long, and forty-three feet wide; it contains four chambers, one on each side of the sekos and cella, and two in the great hall in the front. Our difficulty now was about the water; it became very scarce, and we could not, positively, stay there the whole of the next day. The Ababdes nearly lost their patience with our researches, for they had not a drop of water for themselves; we could not spare any of ours, and the nearest well was supposed to be a day's journey distant. They had drank but little the day before. Notwithstanding all this, we were

determined not to leave any thing undone as far as we could. We promised them that we would set off on the next day at twelve o'clock, and fortunately being moonlight, we employed part of the night to scrutinize the place.

It was now three days since we had eaten any thing but dry biscuit and water, except the fish we found at the fishermen's hut. We were contented ourselves with eating biscuit; but our thirst increased, and our hudry diminished. We persuaded the Sheik Ibrahim, our guide, to go with us toward the south on the next morning, and leave the rest of the people at the town. He agreed with reluctance, and said, that he feared his camels and people could not start without water. However, on the morning of the 9th, before the sun rose, we set the little Mussa to digging. He was one of the Arab boys we brought with us from Gournou. I made him dig in the temple. He had no spade; but with a shell or caquille he worked very well, as it was only soft sand. We set off along the beach, and made straight towards the southern point before us. We passed the fore part of the day in calculating that the spot where D'Anville marked the town could not be farther south. We saw nothing before us but an extensive plain to the foot of the mountain that formed

the cape on the south. We had glasses, and could see all the ground, but no sort of elevation, or any other indication that could give a supposition of any remains of habitations.

We returned to the town, and found that the boy had excavated about four feet of sand close to the north-east corner of the cella; and, to our surprise, we saw that the temple was Egyptian. The part of the wall which was discovered was adorned with Egyptian sculpture in basso relievo, and well executed. We could see three figures, two feet three inches high, of which I took drawings as well as I could (See Plate 33, No. 1). The remaining part of the wall was covered with hieroglyphics, &c. I observed the upper part of the door which leads into the inner chamber; and in the same sandy hole the boy found part of an Egyptian tablet covered with hieroglyphics and figures (See Plate 16). It is of a kind of reddish pudding-stone or breccia, not belonging to the rocks near that place. We took it away, as a memorandum of having seen an Egyptian temple on the coast of the Red Sea; a circumstance that, as yet, no antiquarian has had any idea of. The plain that surrounds this town is very extensive: the nearest point to the mountains which form the crescent is about five miles on the west of it. On the

north, the mountain is about twelve miles distant, and on the south fifteen. All the plain is inclined to vegetation, such as a sandy soil can produce; but, in particular, the lower part of it towards the sea is perpetually moist, and would produce, if cultivated, pasture for camels, sheep, and other animals. This moisture is naturally produced by the damp of the sea, which is very strong when it happens. The upper part of the plain is not so damp, and, I believe, would be perhaps more productive of dry plants. I do not know whether grain for bread could be brought to any perfection, as the soil is of a sandy nature, and a small portion of clay, impregnated with salt incrustations. It is full of small plants of sunt and suvaroes. This last plant I observed along the coast, growing close to the salt water, and generally out of the rocks, some quite under water, particularly at high tides. It is a small tree, generally no higher than eight feet: its leaves are of a substance like the laurel. Its form will be seen in Plate [illegible]. This makes very good firewood; and, with the sunt-tree, I have no doubt that the town was well provided with that article. Water is the commodity of most importance in such a spot, for though there are three wells, they are so bitter, that the human palate cannot

taste it without increasing the thirst. Camels and other beasts can drink it very well. As to good water, it is supposed that such a town could not be without a great supply of it. I observed, that the nearest mountain is only six miles distant. There must have been some wells in those rocks, which are now either choked up or are unknown. What I can assert is, that, at only one day's journey, there is a well of tolerably good water; and, at one and a half, an excellent spring runs out of the rocks of granite; and as the ancients had such facilities in transporting any thing from a great distance by camels, so this town may have been supplied with water at one day's journey. But I am inclined to think that they had it from the nearest mountains; as, by their situation, they must afford wells. As to greens and other necessaries, they might easily have been supplied by the soil, or from the Nile, as Cossera is at this very day. At a small distance from the city I saw several groups of ruins. It appears that they were houses situated out of the town in different directions.

The calculation I made about the houses and population compels me to observe, that the houses were not so extensive as they are built at this day. It was the custom of those people to live close to each other. I observed that the

largest houses were about forty feet in length, and twenty in breadth; some were smaller; but I made the calculation at the rate of twenty by forty, and I found that the square of 2000 by 1600 feet would contain 4000 houses; but, as there were spaces of ground without buildings, which may be reckoned half the town, I counted them to be only 2000, that I might not be mistaken for another Caliud. Those people had no need of great sheds to put coaches, chariots, or any such luxurious lumber. Their cattle and camels lay always in the open air, as they still do in all these countries: nor had they extensive manufactories. The only massy buildings for their commerce could be but a few store-houses, nor could the narrow lanes, which were in use in those times, occupy much of the ground. I calculated that, with the houses out of town, which are scattered about in groups here and there, the population of that port must have exceeded 10,000 inhabitants; a town which even to this day would be reckoned considerable, if situated on that coast, as a port for commerce with India. I observed also some of the tombs dug in the nearest lower rocks, of a kind of soft or calcareous stone, which are the only ones on the plain near the town on the western side. We left the spot

before the evening of the same day, in consequence of the want of water; and, as our camel-drivers had nearly lost their patience, we gave them half a pint each, and continued our road towards the mountain on the north-west, with the firm intention of returning prepared to scrutinize the whole of those ruins.

At about twelve miles from the sea we entered a vale, on the north-west of the town, in the mountain which forms the crescent round it.

We continued the best part of the night by moonlight, and fortunately arrived at the well at Aharatret at midnight, a mountainous place, where the water was good enough to drink. We were agreeably surprised to find the well, but much more so when we saw a few sheep around it. There never was a more welcome sight. We thought we might have something to refresh us. We proposed to purchase one, and eat it as soon as it could be half cooked. We approached, but the guardian of the flock beat a forced march into the mountain, and drove the intended repast away from us. We began to think we would not continue to be deprived of what we could purchase, and sent some of our drivers to follow the flock, which they heartily did, as they were not less hungry

than ourselves. The fugitives were pursued and stopped. We reached the flock, and found that its guardians were two beautiful damsels of the deserts. The chocolate nymphs were surprised at the fountain by their pursuers, and took refuge on the mountains; but, with some few good words from their countrymen, they were soon persuaded to return, and trust themselves near us. We were gallant with them, for the sake of devouring some of their lambs. They became gradually more familiar, and scrupled not to let us see their chocolate faces by the moonlight; but the sheep prevailed above all, and took our chief attention. Those poor girls had no other way to show themselves but at the well; that is the only place they have a chance to see or be seen. At last we purchased the sheep, and devoured it; the nymphs watered their flocks, filled their skins, and set off at daylight. On this road we observed camels' paths, and pieces of broken pottery, which indicated this to have been a principal way to the town; and half way between this well and Haboo Grey, we met with a station like the one which we saw before on the road to Coptos. I inquired and found that this valley communicated with the same I have mentioned; which gave us reason to believe, that the great

road from Coptos to Berenice was directed to this place, which agreed with the opinion and maps of D'Anville.

Early in the morning of the 10th we set off again toward the mountain of Zabara, with the intention to examine Sakiet Minor, as we had not well seen it before.

The valley we were in continued to the north-west, and we followed the sea. At about one o'clock we arrived at Khefeiri, a well of excellent water. Here we rested the remaining part of the afternoon, and succeeded in procuring another sheep, but no better than the first. The entrails were the best part of it; and on all the rest it may have had about one pound of pure flesh. No sheep has more in this country, unless of an extraordinary size.

We set off on the 11th, and passed through a valley surrounded by granite rocks. In the afternoon we arrived at a running spring, rising out of a granite chasm—a singular thing in this country, as no such abundance of water is to be found any where. It affords water enough to make a jet of about one inch diameter, and the water is excellent. This place is called Amusuè, and is only at one day's journey from Sakiet. Here we found the rest of the caravan,

which we had sent from the sea-side, waiting for us.

On the morning of the 12th we sent our Greek interpreter to Zabara, requesting Mahomet Aga, the leader of the miners, to send us two of those Greeks who saw the Frenchman measure the place in the mountains, or the ancient town; and we arranged to meet them at Sakiet, on the next night.

The spot where we were this day formed a cataract, which descended from an upper valley, connected with others still higher, and so on to the tops of the mountains.

On the 13th, we rested at this place all day, as we were all tired; and on the 14th we set off for Sakiet. On our arrival there, we heard from my servant, that Mahomet Aga was not returned from the Nile to the mines. We might have waited for him at the first temple long enough.

By this time we were pretty well convinced that no other place was to be seen; but, to satisfy ourselves, we set off on the 15th for the coast again, through the valley from Sakiet to the sea, on the same road Mr. Caliud passed. I took all the directions possible with compasses and calculations. We arrived at the sea in the

evening, a journey much longer than Caliud had said, as he reported it was only three hours' walk, but we found it required nine, and that by the best mode of travelling in these deserts. We had left part of our water skins at Sakiet, on purpose to facilitate our march. We arrived about a mile on the north of the valley El Gimàl, the spot which we had visited before.

The 16th.—We occupied ourselves with a long examination of this coast, and were convinced that there could be no landing on that shore. It happens that D'Anville's map is not correct on this point, for it marks a bay here, which, according to him, would form a fine harbour; but, on the contrary, there is not such a bay, and the coast is one continued rocky shore, so that a small vessel could not approach, nor is there any shelter for ships against any wind, or any appearance of a road leading to the inland places. The road we passed from Sakiet is the very way which Caliud took to the sea-side, if a road it can be called. It is a vale which leads to the sea from the pass in the mountains; but it has not the least appearance of having been a road at any time. The inconvenience for camels to pass over this mountain, when loaded, would make the transport impracticable; besides, if they had to build a town

for commercial purposes, they would never have built it on this spot. It is one day's journey from the nearest point of the mountains towards the east to the sea, situated among craggy rocks, in a dry and sterile valley.

On the 17th, we returned to Sakiet. I can but conclude of this spot, that it could never have been a place of commerce, or the habitation of any sort of commercial people; but I really believe that these few scattered houses may have been built for miners, who worked in the mountains in search of emeralds in the adjacent places, and that here was their chief residence. We arrived at this place late at night, and found that the man we left there to guard our water was gone. He had taken the skins with him, and did not leave us a drop of water. Fortunately the well was at only six hours' journey distance from us, so we sent the camels to water, and likewise to bring some to us.

The following are the Greek inscriptions, which Dr. Young has translated for me, and which I copied from a niche in the rocks. If the antiquarians, by these inscriptions, can make out that the above place is one of the Berenices, still it is certain that the Greeks did not build a great town under that name.

Perhaps we should read,

A. Σὺν τοῖς τέκνοις καὶ τοῖς σὺν ἐμοὶ
ἐργαζομένοις
καὶ ποιήσασι καὶ μαρτυρουμ. παρὰ τῷ θεῷ.
και παρὰ τῇ κυρίᾳ Ὑσιδι τῇ Σενσκείτῃ.

B. Ὁμοίως φιάλην ἀπύραν Λ β' .ταῦτα πάντα
ἐκ τῶν ἐμῶν χρη-
μάτων, εὐχαριστήσας τῷ Σαράπι καὶ τῷ Μνίει, ζδ.
τὸν λάκκον ⊳η Κ.ος Πάϋνι κά.
Σαράπ . . Μνίει . . τὸ ἱερὸ-
ν ἐποίησα.

C. . . πο . . υράλιος καὶ τοῦ Τρ . . ς
. . ωδιὴνου Μεχεὶρ κζ'

D. . . . ρωνίου εὐχαριστήσας τῷ . . .
καὶ τῇ Ἰσιδι καὶ τῶ Απολλωνι [τοῖς συν-]
νάοις θεοῖς πᾶσι ἐποίησα τὸ ἱερόν.

E. . . . Βερενείκης καὶ τὸ ζώδιον καὶ ὀρύξας
ρεύματος ἀπὸ θεμελίου καὶ [ἐκ τῶν ἰδίων χρη-]
μάτων ἀνέθηκε· ἐπ' ἀγαθῷ.

F. Πακυβίστις τῆς . .
Πετόσιρις . . . ἐπο . . . "Φωαπι" κθ'
Προήτης
τῆς Ισίδι
τος Πα . . κθ'.

The translation will be nearly thus:

A. [The homage of] .... with my sons, and those who have laboured with me, and have done this, and have testified to the god .. and to our lady Isis of Senscis.

B. ... Likewise a phial untouched by fire of two pounds weight: all these things at my own expense: having presented to Sarapis and to Mneuis four drachms: the cistern half a drachm. The eighth year of Cæsar; the 21 of Payni.
To Sarapis .. to Mneuis? I have made the temple.

C. Under Aurelius and Trajan? ...
Of Herodian? Mechir 27th.

D. [Of Semp]ronius: doing donour to .. and to Isis, and to Apollo, and to all the other gods enshrined with them, I have made the temple.

E. .. Of Berenice, and the sculptured animal; and having dug [the channel] of the river from the foundation; and [at his own ex]pense has dedicated them: with good fortune.

F. Pacybistis the ...
Petosiris .. made .. Phaophi 29th.
Proëtes the son of Isideïs. Pa[yni] 29th.

Here is no water nearer than one day's journey, either for man or beast, nor soil for any verdure: the spot is sheltered from the winds, so that it receives the full power of the sun in all points. Besides all the circumstances before mentioned, the small niche where this in-

scription was found is situated on the road to Berenice; and I cannot persuade myself that such a place as this can be one of those of that name. On the 18th, we searched for some hours all the neighbouring mountains, and found several mines at about half an hour's walk distant, in the valley that leads to the pass towards Zabora, and three others near this place.

The 19th.—Early in the morning we took our course to the south, and at about two P. M. we reached the point where the road takes its course to the west. In this spot we found one of the stations, as before mentioned; it is called Kafafeet. We continued till the evening, and arrived at Habookady, near a mountain in form of a bell, in the valley of Wady el Gimal: we saw abundance of the trees *egley*, and the plant like rushes, called *murk*.

The 20th, early, we set off, and passed through a wide plain. As we left the mountain, and arrived at Habookroog, a place that appears to be at the entrance of the chain of mountains that leads to the Nile, our camels were so tired they could hardly crawl: we had lost three on the road, and one we expected would not last long. It is difficult to form a correct idea of a desert without having been in one; it is an endless plain of sand and stones, sometimes inter-

mixed with mountains of all sizes and heights, without roads or shelter, without any sort of produce for food. The few scattered trees and shrubs of thorns, that only appear when the rainy season leaves some moisture, barely serve to feed wild animals, and a few birds. Every thing is left to nature; the wandering inhabitants do not care to cultivate even these few plants, and when there is no more of them in one place, they go to another. When the trees become old, and lose their vegetation in such climates as these, the sun, which constantly beams upon them, burns and reduces them to ashes. I have seen many of them entirely burnt, their form remaining in ashes. The other smaller plants have no sooner risen out of the earth than they are dried up, and all take the colour of straw, with the exception of the plant *harack;* this falls off before it is dry. Speaking in general of a desert, there are few springs of water, some of them at the distance of four, six, and eight days' journey from one another, and not all of sweet water; on the contrary, it is generally salt or bitter, so that if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before; but when the dreadful calamity happens that the next well, which is so anxiously sought for, is

found dry, the misery of such a situation cannot be well described. The camels, which afford the only means of escape, are so thirsty that they cannot proceed to another well; and if the travellers kill them to extract the little liquid which remains in their stomachs, they themselves cannot advance any farther. The situation must be dreadful, and admits of no resource. I must not omit what I have been told happens in such cases.

Many perish victims of the most horrible thirst. It is then that the value of a cup of water is really felt. He that has a *zenzabia* of it is the richest of all. In such a case there is no distinction; if the master has none, the servant will not give it to him, for very few are the instances where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are strangers to each other. What a situation for a man, though a rich one, perhaps the owner of all the caravans! He is dying for a cup of water—no one gives it to him—he offers all he possesses—no one hears him—they are all dying—though by walking a few hours farther they might be saved,—the camels are lying down, and cannot be made to rise—no one has strength to walk—only he that has a glass of that precious liquid

lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts: at sea, the provisions very often fail; in the desert it is worse: at sea, storms are met with; in the desert there cannot be a greater storm than to find a dry well: at sea, one meets with pirates—we escape —we surrender—or die; in the desert they rob the traveller of all his property and water; they let him live perhaps—but what a life! to die the most barbarous and agonising death. In short, to be thirsty in a desert, without water, exposed to the burning sun, without shelter, and no hopes of finding either, is the most terrible situation that a man can be placed in; and, I believe, one of the greatest sufferings that a human being can sustain: the eyes grow inflamed, the tongue and lips swell: a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed:—all these feelings arise from the want of a little water. In the midst of all this misery, the deceitful mirages appear before the traveller at no great distance, something like a lake or river of clear fresh water. The deception of this phenomenon is well known, as I mentioned before; but it does not fail to invite the longing traveller towards that element, and

to put him in remembrance of the happiness of being on such a spot. If perchance a traveller is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks where is the water he saw at no great distance: he can scarcely believe that he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.

If, unfortunately, any one falls sick on the road, there is no alternative; he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people, or he must be left behind on the sand, without any assistance, and remain so till a slow death come to relieve him. What horror! What a brutal proceeding to an unfortunate sick man! No one remains with him, not even his old and faithful servant; no one will stay and die with him; all pity his fate, but no one will be his companion. Why not stop the whole caravan till he is better, or do what they can for the best till he dies? No, this delay cannot be; it would put all in danger of perishing of thirst if they do not reach the next well in such a time; besides, they are all different parties generally of

merchants or travellers, who will not only refuse to put themselves in danger, but will not even wait a few hours to save the life of an individual, whether they know him or not.

In contrast to the evil, there is the luxury of the desert, and also its sport, which is generally at the well; there one enjoys all the delight of drinking as much water as one likes, which tastes not unlike cordials or other precious liquors, with the others in that situation. The beasts, mixed with birds, drink together close to the well. There is a kind of basin made of clay which is filled up by the drivers, from the well, where the thirsty animals all drink together, camels, sheep, dogs, donkeys, and birds, as it is the only time they can partake of that liquid; for in some places if it is not drawn up from the well, they cannot reach it. I only saw four species of birds, viz. the vulture, crow, wild pigeon, and partridge; of this last we eat some, and found them exceedingly good: the crows are the most numerous; they tease the camels by pecking their wounds, if they have any. The other and most pleasing diversion is the beautiful damsels who come as shepherdesses to water their flocks, who after being assured that there is no danger in approaching strangers, become more sociable. On such occasions, our

observing their gestures afforded us great amusement: but, our water skins filled, and the camels loaded, we were obliged to quit these dear spots, with the hope of meeting another like it in a few days, and so on till we reached the blessed Nile; but the journey was pleasant enough this day, as we had a well only within a few hours. We set off at two in the morning of the 20th, and, before noon, reached the well at Hamesh, containing very good water. Here we lost another camel; he could not go any farther. We set off again in the afternoon, and arrived at a place at the foot of a mountain of granite. Early on the 21st, we set off again, and soon entered the ravine of granite rocks, that reminded us of the cataract which we saw on our passing before. After this, we arrived at the station of Samout, which we also saw before at the same time. We arrived at night at Dangos, where the mountains are not very high, and of calcareous stone. From the cataract, and nearly down to this place, we found the track of an old road, which continued in the direction of south-east and north-west, and I have very little doubt but that it is the same we saw at Bezack on our passing before, and which takes its course in a right line from Coptos to Berenice. On the 22d, we continued our route at one in the

morning, and arrived at Wady el Medah at sunset. We took a measurement of the fort, which I mentioned before; and, early on the 23d, proceeded, and arrived at the first well: the water of this place tasted to us very bad on our going up, but it appeared pretty good on our return. In the night we arrived at the Nile, and our having been long deprived of good water made us sensible of the superiority of that of the river over the wells we had been accustomed to.

Certainly, I am of opinion that there are few waters, if any, in Europe that can be compared with that of the Nile. It answers all purposes; it has the freshness of spring, and the softness of river water; it is excellent to drink, and serves all other purposes. Plate [illegible] is a topographical map which I made of the above journey, as correct as I could.

We went on board our little boat the same night. On the 24th, the Sheik of the Ababdy came to us, and we presented him with a gun, and some powder and balls. We complained of the badness of the camels with which he had provided us; he assured us that no one of the Ababdy had ever undertaken such a journey as we had, and that the camels were not accustomed to such forced marches. We gave a

gun, a shawl, and money, to our guide, who behaved uncommonly well. We talked of repeating our journey, and they assured us, that if we returned they would furnish us with camels that would take us any where we pleased, and as long as we would stay. We sent a pair of pocket pistols to the Cacheff in the island, thanking him for his goodness and attention.

The place we now reached on the Nile was a few miles north of that where we had entered in the desert opposite Elfou, and a little south of Eleithias. The road which I observed all along the valley undoubtedly was a communication between that town and Berenice, and on the east to the emerald mines. It is not to be wondered at that the town of Eleithias must have been of some consequence, as there is all the probability of commerce having been carried on there: there is still a landing-place, which evidently proves the loading and unloading of boats for that purpose; and I am of opinion that this place must have been more frequented by the caravans from the sea than Coptos, as it is a somewhat shorter journey to the Nile.

We set off for Esne. On our way down it was pleasing to see the difference of the country: all the lands that were under water before were now not only dried up, but were already sown;

the muddy villages carried off by the rapid current were all rebuilt; the fences opened; the Fellahs at work in the fields, and all wore a different aspect. It was only fifteen days since the water had retired, and in that period it decreased more than eight feet. It is not so every year: when the Nile increases slowly, it decreases also in the same manner; this is in consequence of the abundance or scarcity of rain which falls during the rainy season in Abyssinia.

The natives rather prefer the rapid rising of the Nile, for it covers more space of land, so that it be not too much, as was the case this year; and if the water remain eight days over it, it does as much good as if it continued twenty. By this time the drowned people were forgotten, and the only calamity remaining was the scarcity of provisions among the Fellahs. The Nile had taken away their stock, and the Cacheffs were only busied in procuring grain for seed. In all such cases the poor labourer is the last thought of.

We arrived at Esne on the morning of the 25th, and visited the Bey, who received us very politely: he inquired about the mines, and was very anxious to know the result. We told him that nothing could be known on the subject till

they were cleared of all the materials with which they were choked up. We made him a present of a fine English gun: he was much pleased, and offered to give us all his assistance in any thing that he could. We set off, and arrived at Gournou on the same night, after forty days' absence, which I hope were not uselessly employed.

ACCOUNT OF THE TAKING THE OBELISK FROM THE ISLAND OF PHILOE TO ALEXANDRIA.

Having made arrangements for accomplishing the models of the tombs, I set off for Esne, with the intention of inquiring into the possibility of obtaining camels to go to the Great Oasis, which lies due west from that place. When I had obtained all the information I desired, I returned to Thebes to prepare for another sally into the western desert. On my arrival in Gournou, I found the consul, Mr. Salt, Mr. Bankes, and Baron Sack, had arrived from Cairo. Having convinced Mr. Salt of the impossibility of making a collection on my own account, according to our understanding, in consequence of his having taken possession of the grounds in Thebes, he proposed a new arrangement to be made between us, which

was, that I might be at liberty to dig on either side of Thebes, on any ground I thought proper, taking for my exertion a certain share of what might be found in the intended researches. Having agreed to this proposition, I had to recommence my operations. I was fully satisfied with the above arrangement, as I supposed that I should have an opportunity of making a collection of antiques out of the share which would be allotted to me. About this time Mr. Drouetti arrived in Thebes, and, by the medium of Mr. Bankes, made an offer to purchase the celebrated sarcophagus of alabaster, but his offer was not accepted*. At this period Mr. Bankes

* One evening that the whole party were assembled, Mr. Drouetti happened to be there. The consul and he had some few words about a circumstance which I cannot avoid mentioning. It will be recollected that, previous to our departure for the Red Sea, a man from the opposite party desired to have a passage on board of our boat to Cairo, which was granted. At Girgeh, six days' sail below Thebes, this unfortunate man was drowned, by falling overboard, as was stated by all the crew, and some of our people who were on board when the boat arrived at Cairo. The report was made to the consul, Mr. Salt, of the accident; and, though Mr. Drouetti was there at the time, he did not signify that any investigation should take place on this affair. Now that Mr. Drouetti was in Thebes, and the consul also, Mr. Drouetti complained much that he did not take into consideration

solicited me to ascend the Nile as far as the island of Philoe, to remove the obelisk I had taken possession of before in the name of the British consul. The consul then informed me, that he had ceded the said obelisk to Mr. Bankes, who intended to send it to England on his own account. I gladly accepted the undertaking, as I was pleased to have the opportunity of seeing another piece of antiquity on its way to England, and of obliging a gentleman for whom I had great regard. Two days previous to our departure, the consul and myself crossed the Nile to Carnak, to point out the various spots of ground which had been previously taken by himself. On our landing at Luxor we met Mr. Drouetti, who offered to accompany us to Carnak, to be witness of the various spots of ground which were to be allotted to me for excavation. On the way, Mr. Drouetti told us a pleasant story of a man who was dressed like

the death of that man. The consul replied, that he never heard of any occasion to investigate the matter: to which Mr. Drouetti replied, that he ought to have done it. The consul then told him, that, as the man was in Mr. Drouetti's employ, he was surprised that he did not make an application while in Cairo. Mr. D. said, that he did not for delicacy's sake; which answer was received with general laughter. Nothing was left undone by our opponents to slander out insinuations.

myself, and who was hidden among the ruins of the temple; whom he, Mr. Drouetti, had great reasons to believe was a person who wished to do him some injury; and that he had already acquainted the Caimakan of that place of the circumstance. I begged him to tell me what reason that man could have for assuming my appearance. He said, that it was done to deceive him, and if he (the impostor) had done any thing bad, it was to make the people believe that it was myself who had done it. The consul laughed at the story, and observed that I could not be so easily imitated. The conclusion of all this was, that, if I had happened to go among the ruins, which it was my constant practice to do, and some one had sent a ball at me, they could have said after, that they mistook me for the person who had assumed my appearance in dress and figure. I informed Mr. Drouetti that I hoped he would tell his European people to inquire before they should fire at the supposed person representing me, whether it was the real or the sham Belzoni, as it would not be quite so pleasant or satisfactory to me if the mistake had been found out after. He replied, that that person was sent away from Thebes, and would not return again. We went all over the ruins, and marked out the various spots of land

which had been taken by us previous to Mr. Drouetti's agent's arrival in Thebes; so all was well understood, and all was so arranged that it was hoped that no further differences should arise from any party. Now, my reader, read it and judge.

It is not agreeable to my wishes to insert in this work these matters, which perhaps may cause a supposition of my inclination to expose; but such is the case that I cannot avoid mentioning it, as I have done many others; for if I was to conceal from the public what happened at that period, an advantage might be taken, and matters brought before them in any light but that of truth.

After having now gone over the various places where I had to excavate, Mr. Drouetti, with all the complaisance possible, invited the consul and myself into his habitation among the ruins of Carnak. We were regaled with sherbet and lemonade, and talked of our late journey to Berenice. The discourse turned on our next expedition to the Isle of Philoe; when I happened to say, that, as I had to take the obelisk from that island down the cataract, I feared it was too late in the season, as the water would not serve at the cataract to float and launch down a boat adequate to support such a weight.

On hearing this, Mr. Drouetti said, that those rogues at the Shellal, meaning at Assouan, had deceived him; that they promised many times to bring down the said obelisk for him, but that they only promised to do it, to extort money from him. I then informed Mr. Drouetti that those people knew they could not take away that obelisk; as, since my first voyage up the Nile, I took possession of it in consequence of a firman which the consul, Mr. Salt, who was there present, had obtained from the Bashaw. The consul informed Mr. Drouetti that he had ceded the said obelisk to Mr. Bankes, who intended to have it removed to England. On hearing this, Mr. Drouetti said, that he was not aware we had taken possession of it, and inquired if any money was spent in that affair on our side; and having been answered that we paid money to keep a guard over the obelisk, and that it was well understood with the Aga of Assouan that we were again to carry it away on the first opportunity, he replied, that those people had deceived him, to exact money from his agents, &c.; but notwithstanding all this, as the obelisk was intended for Mr. Bankes, he would not say a word about it, and voluntarily ceded it to him. This was not in compliment to our consul, who was present, I thought this

was another present, made to Mr. Bankes like the cover of the sarcophagus made to me, which was so far buried among the rocks of Gournou, that all their efforts could not prevail to take it out. Mr. Drouetti inquired when we should set off, and the consul told him on the day after to-morrow.

Accordingly, on the 16th of November, we left Thebes for the first cataract of the Nile. The party was numerous—Mr. Bankes, Mr. Salt, Baron Sack, a Prussian traveller and a celebrated naturalist, Mr. Beechey, Mr. Linon, a draftsman, Doctor Ricci, and myself: a large boat was taken for the consul, a cangiar for Mr. Bankes, a small boat for the Baron, and a canoe for the sheep, goats, fowls, geese, ducks, pigeons, turkeys, and donkeys, which occasionally joined the chorus with the rest of the tribes, and accompanied the fleet with a perpetual concert. As to provisions, we were pretty well supplied, I believe; for, as their boats came lately from Cairo, they brought full stores: yet it was arduous travelling, living in that manner, destitute of every commodity of life; for even at table we had not ice to cool ourselves after the hot repast, which was concluded with fruits, and only two sorts of wine. In short, our lives were a burthen to us from the fatigue and dan-

gerous mode of travelling. We were not like travellers who live on the best of every thing they can get, and write at home the hard life they undergo. O, no! O, no! we would scorn to travel in such an effeminate manner. To be sure, some travellers will say, Why should I starve myself, while I am in a plentiful country? O! then, but you should not make the world believe you are starving, while you live like Sir John Falstaff.

On our passing Eleithias, we stopped there part of a day, and nearly the whole of the next. As I have nothing to add to the description of that place, I shall not enter into any further description of it.

On the 21st, we visited Edfu, and took a minute survey of these truly magnificent ruins, which are so covered with a profusion of objects, that if a traveller was to repeat his visits every day of his life, he might still find something new to be observed. This place was at that time under the researches of Mr. Drouetti's agents; one of whom, we understood, had received a despatch from his master, by an extra courier, and had immediately set off for the island of Philoe.

We continued our voyage, and before we arrived at Silsili, or the Chain of Mountains,

we met a small boat, in which was Mr. Lebulo, the said agent and countryman of Mr. Drouetti, a Piedmontese: he was hailed, but would not stop to speak. We stopped at this place at night, and early in the morning we were all scattered about these quarries, not in search of partridges, but in search of sepulchres, ancient stones, Greek inscriptions, sphinxes, or any sort of Egyptian wonder. Indeed, I must say, that this place deserves more of the attention of the scientific traveller than has hitherto been bestowed upon it. There are several interesting burial-places among the quarries of the rocks; and it is evident, that the famous sphinxes with the ram's head, which are to be seen in Carnak, have been taken from this spot, as one of the same kind is to be seen cut out in the rough, and partly removed from the rocks to the Nile, and another, like it, is nearly cut out of the quarry. As to the old story, that these two mountains were chained, I can but say, that I have my objection as to the fact of it; for if the ancients wanted to prevent the passing of boats, it may be supposed that Assouan was a more suitable place for that purpose, as the passage from the island of Elephantine to the rocks of old Assouan is much narrower than that of the Silsili mountains, and the cataract

itself would form as good a barrier as any that could be constructed on the Nile. There is a stone on the west side of the said mountain, which is supposed to be that to which the chain was attached; but, for my part, I could not see any marks where this chain was fixed, nor does the stone seem to have been suited to such purposes; and I am rather inclined to think, that the name of the Chained Mountains is derived from the position of the mountain itself: it runs in a chain from east to west, and stretches over the Nile at each side, so that it forms the narrowest passage in that river, from the cataract to the sea; from which circumstance it is possible that the ancients had given it that name, for I do not believe their commerce was so flourishing as to oblige them to put an iron chain across the Nile, to stop the boats at night, at a time when iron was reckoned a most valuable article, and was employed for better purposes.

We reached Ombos on the next day; and as the party had to stop there one day longer, I was anxious to reach Assouan, as I expected no good from the early journey of Lebulo, the agent of Mr. Drouetti. Accordingly, I set off for that place in a cangiar, which had come to meet us, to take the consul up to Nubia. I

took with me a young Scotchman, who had been brought into Egypt at the time of the last English invasion of that country: he was taken prisoner, and some years after entered into the service of the Bashaw of Egypt, and assumed the name of Osman. He became acquainted with Sheik Burckhardt; and, in consequence of his honesty and attachment to him, the Sheik rewarded him in his will. He was the only and the last person who closed the eyes of that lamented traveller, and I had much conversation with him on the subject.

On my arrival at Assouan, I found that the said Lebulo had suggested to the Aga of Assouan, and to the natives of the island of Philoe, not to let the English party, who were coming up, carry away the obelisk. The Aga remonstrated with him, that the obelisk had been taken possession of by me three years before, and a guard had been paid for it on that account. In consequence of this refusal, Mr. Lebulo proceeded to the island of Philoe; and having heard from all the natives that I had taken possession so long before, he adopted the method of a trick to seduce those simple people: he pretended he could read the hieroglyphics on the obelisk, and said it was written, that the obelisk bolonged to Mr. Drouetti's ancestors;

consequently he had a right to it. The people believed him, and he gave them some trifling presents, and brought them to the Cady, or justice, to hear their testimony that the obelisk was the property of Mr. Drouetti. The Cady received a present, and wrote a sort of certificate, on the evidence of these people. Having done all this, Mr. Lebulo wrote a note, which he left with one of the Sheiks in the island to give it to us when we arrived, and set off immediately, as he thought his face could not be impudent enough to meet us.

On my arrival at Assouan, I heard of the difficulties this agent had thrown in our way; but I remonstrated with the Aga, that he must recollect that it was well understood, that I took possession of that obelisk ever since my first voyage, and that the money I paid for a guard was given to him by the medium of one of the Bashaw's Janizaries, who was ready to testify the case, and that he, the Aga himself, made a contract to receive three hundred piastres (thirty dollars) on the removal of the obelisk. He acknowledged all this, and said, that the other party would have taken the obelisk away several times, but they could not succeed; and that lately they tried again, but the water of the cataract was too low, so that they could

not effect the passage through for this season. This last observation concerned me more than all the rest of his discourse; for it was entirely on the possibility of effecting the passage down the cataract this year that depended the success of exporting the obelisk. Next day the party arrived at Assouan, and I went to the island of Philoe to take a view of the bank where I was to embark the obelisk, and have it conveyed to the cataract where it was to be launched. On my arrival there, an old Sheik immediately presented to me the following note:

"Le chargé d'affaire de Mr. Drouetti prie Messieurs les Voyageurs Européens de respecter le porteur du présent billet gardant l'obelisque, qui est dans l'île de Philoe, appartenant à Mr. Drouetti.

"LEBULO."

"Philoe, le 22 Sep^bre. 1818."

The people of the island then informed me of the means which Mr. Lebulo had taken to persuade them to testify that the obelisk belonged to his party. By the date of the note I perceived that this was done only eight days before; and as we had been fifteen days on our

voyage from Thebes to Assouan, they had time to do all this underhand work at their leisure.

On my return to Assouan I acquainted the consul and Mr. Bankes of what passed, and suggested to them, that the only mode of proceeding was to have an interview with the Aga himself, and from him to hear who was the first to take possession of the obelisk. Accordingly the Aga was requested to come on board, and, in the presence of the consul, he declared, that I was the first person of all who took possession of the obelisk. Accordingly I set the men to work. I procured a boat for that purpose, which by chance was in Assouan. The greatest difficulty was to persuade the Reis, or captain of the shallal, to undertake to launch the boat down the cataract with the obelisk on board. The water was very low at that time; and what was more against the undertaking of the operation was, that the opposite party had applied to him two months before, when the water was much higher, and he refused on the score that it was not high enough. However, the promise of a good present, and half of the money in his hands, mollified the captain, and he promised that he would accomplish the undertaking. To the Aga I made a present of a

watch, worth one hundred and fifty piastres (fifteen dollars), in the name of Mr. Bankes; the Sheiks of the Moraida, and other places round, were to be gained to our side, that they might provide men to work. This was done, of course, by way of giving a trifle more than to the rest of the labourers, and promising more if they behaved well. I had some little difficulty to procure a few sticks, or small poles, at Assouan, as there is no wood in those places except what they procure from Cairo, merely to repair their boats. I had also some difficulty at first in removing the said obelisk from its original station; but once put on its way, it soon came to the water-side. The pedestal was rather more troublesome; owing to its square form, it was almost buried under the rubbish; and as we had no tackle whatsoever, and very little wood, it retarded the work one or two days longer. At this time the Aga of Assouan came to the island, and presented a letter he had received from Mr. Drouetti himself, sealed with his own seal, which the Aga knew well, ordering the Aga not to permit any one to take away the obelisk. The letter was translated by the Scotch Osman, from whom we had no doubt of the correctness of its contents. The consul begged the Aga to send back his com-

pliments to Mr. Drouetti, and to tell him that we were going to remove the obelisk. At this time, Mr. Baley, Mr. Godfrey, and two other gentlemen, arrived in the island, from their tour through Greece, &c.

Our party prepared for their voyage to the second cataract. The obelisk was now ready to be embarked, when the following accident happened, which was entirely owing to my own neglect, by trusting a single manœuvre to some who speak more than they can execute. I had left the care to others of making a sort of temporary pier of large blocks of stones, while I had to go to examine a certain passage in the cataract where the boat was to be taken up empty, and launched down when loaded. On my return, the pier appeared quite strong enough to bear at least forty times the weight it had to support; but, alas! when the obelisk came gradually on from the sloping bank, and all the weight rested on it, the pier, with the obelisk, and some of the men, took a slow movement, and majestically descended into the river, wishing us better success. I was not three yards off when this happened, and for some minutes, I must confess, I remained as stiff as a post. The first thing that came into my head, was the loss of such a piece of antiquity; the second

was, the exultation of our opponents, after so much questioning to what party it belonged; and, lastly, the blame of all the antiquarian republic in the world. It happens very often, that after a vase slips through the hands and breaks on the ground, it is by a natural impulse that one turns himself to look at the pieces; so did I: I fixed my eyes on the place where the pier set off by itself into the Nile, and observed that the stones which were to serve as a foundation on a sloping bank had been only laid on the surface of it, so that naturally the weight of the obelisk must have carried it, or rather pressed down into the Nile. The obelisk was still peeping a little out of the water: the labourers were of various humours; some were sorry, not for the obelisk, which was no loss to them, but for the loss of what they might have gained in future operations in passing it down the cataract, and others were laughing, I suppose, at seeing the evident disappointment expressed on my countenance; some went one way, some another, and I remained alone, seated on the bank, to contemplate the little part which projected out of the water, and the eddies made by the current on that spot in consequence of the obelisk below. The effects of surprise did not last long; I began to reflect,

and saw the possibility of taking the obelisk up again. Unfortunately I had not a single machine to help the undertaking, and even our ropes, which were of palm leaves, were broken and half rotten, and scarcely any wood at all suited to employ to that purpose. The obelisk is one single piece of granite of twenty-two feet in length, and two in breadth at the basis. It is about the height of that in St. George's Fields, but of a stone of a much heavier quality. I had, however, in my favour the people, who are excellent watermen, and who could stay in the water the whole day without the least difficulty.

Having made up my mind to have the obelisk taken up, I found that the loss would be only two or three days work. Accordingly I ordered the men to come the next morning, and sent to Assouan that evening to fetch some ropes if possible. Mr. Bankes was not there when this happened, as he had crossed the Nile that afternoon; but the labourers who returned home after the obelisk had fallen in the water, informed him of what had happened. I believe he was not less displeased than myself when I saw the accident, and on his arrival he said, that such things would happen sometimes; but I saw he was not in a careful humour him-

self, so I informed him that the obelisk was not lost, and that in two or three days it would be on board. The two next days were employed in this operation, which was done as follows:

I caused a great quantity of stones to be brought to the water-side. I then desired several men to enter the water, and to make a heap of stones on the side of the obelisk opposite to the shore, and to form a solid bed for the levers to rest upon. I accordingly placed the levers under the obelisk, one at the basis, and the other near the leaning point, so that by the pressure of the levers, the obelisk must turn round upon its axis: the men could not put down the lever under water as they do on shore, but by seating themselves on the extremity of the levers, the pressure of their own weight produced the effect. Two ropes were passed under the obelisk: that end which was from under it was fastened to some date-trees, which happened to be on the bank, and to the ends which came from above I put as many men to pull as I thought were sufficient. At the side where the levers were I put some good divers, who were ready to put large stones under the obelisk when it rose, so that it might not return back to its former situation. Having set the

men at the rope to pull, and those of the divers to mount on the extremities of the levers, the obelisk rose on the side opposite the bank; and when the levers were to be removed, the obelisk was propped by stones under it. It was risen so that its own weight caused it to move round at each turn of it, when we gained nearly the space of its own breadth, and so on till it came quite on dry ground, which was effected in less than two days; the party then set off for the second cataract. Previous to the taking on board the obelisk, I thought it better to export from the island the pedestal of it, as I could not use the boat for both. I embarked and took it at the Marada, in a good situation, that it might be easily embarked. At this moment, an agent of Mr. Drouetti came to Assouan, and put the whole town in an uproar. He brought the Aga to the island of Philoe, to speak to me, and to persuade me for my best advantage to leave the obelisk there. I asked the Aga what he had to say on this affair; that if he thought proper I should leave the obelisk where it was, ready for embarkation, for Mr. Drouetti. The Aga seeing me smile, replied that he had nothing to say on the subject; that Mr. Drouetti had written to the Defterdar Bey at Siout, and that the Defterdar Bey had written to him, the Aga,

not to meddle with either party. The agent abused the Aga, but to no purpose, as all his proceedings would not interrupt my work. He then attempted to convince the Sheiks that they might stop the men from working, offering to pay them for their loss of time without any trouble. Such offers, made even to the labourers, were rejected by them with disgust. I continued my operation, and put the obelisk on board, by means of a bridge of palm-trees, thrown from across the boat to the land under the obelisk, which was now turned on the bridge, and entered on board: when in the centre of the boat, I removed the trees from under it; and no sooner was this done than we set off with the obelisk for the Marada, to have it ready to be launched down the cataract on the next morning.

The Reis of the Shalal, or cataract, continued firm on my side, and I continued to keep him so. He had half of the money. He now came to receive the other half previous to his undertaking. I did not think it prudent to disappoint him in his expectation, so I paid him the other half, which was twenty-five dollars, on condition that he would make a promise, before two of my people, to maintain his word; and, on the contrary, if he failed, that I should ap-

peal to Mahomet Ali, the Bashaw at Cairo. He was satisfied; and, having made the arrangement for the number of men who were to be employed the next day, he set off on his business. On the same evening I took a walk among the granite rocks of the cataract, where we had to pass. The next day an object of attention came in my way, which I often thought to speak of. There are many of these rocks with hieroglyphics and figures cut on them, which evidently were done only by scholars, who, perhaps, were practising the science of sculpture on those masses. The observation I made was, that a calculation of ages might be made by the various colours which the rocks have taken from their original, and from the time it has been cut; for instance, we have to suppose that, when nature first formed the mass of granite, it was as white as it may be seen now when newly cut. We next must fix on an epoch for the time when the hieroglyphics on those rocks were engraved, and by that we may calculate the degree of the three colours, which are in view; for instance, the part which has never been touched is dark brown; that which has been cut, supposed about three thousand years ago, is light brown; and some sculptured in later ages is still lighter. That which has

been cut only one hour before may be supposed to be as it was on the day of its creation as above: so, by the proportion of the various colours on the rocks, a calculation of the age may be formed, and by that means we may find the age of the creation.

I beg my readers to pardon my thus speculating on a point which, in my humble capacity, can afford but little instruction; however, as the idea struck me, I lay it before the public.

Next morning all was ready for the dangerous operation of passing the cataract with the obelisk. I have mentioned before that this is the greatest fall, or rather descent, of water in the cataract. When the inundation is half high in the Nile, it is a column of water of about three hundred yards in length, which falls in an angle of twenty and twenty-five degrees among rocks and stones, which project out in various directions. The boat was brought to the margin of the cascade; a strong rope, or rather a small cable, was attached to a large tree, the end of which was passed through the beams of the boat, so as to be slackened or stopped at pleasure. In the boat there were only five men; and on the rocks, on each side of the cascade, a number of others in various places, with ropes attached to the boat, so as to put it either on one side or the

other, as it required, to prevent its running against the stones; for if it should be touched in the smallest degree, with such a weight on board, and in such a rapid stream, the boat could not escape being dashed to pieces. The cable, which I borrowed from a merchant-boat in Assouan, was pretty strong, but not sufficient to stop the boat in its course, in case it should be in danger of running against a rock. It was only sufficient to check its course down; nor could the boat have been stopped in such a situation, for in that case the water would run over the boat, and sink it instantly. Under these circumstances, all depended on the dexterity of the men who were posted in various parts to pull or slacken according as necessity required. I did not fail to use all the persuasion possible, and promises of bakshis, to the wild people, as they are called, but who on this occasion were as steady as so many pilots. The Reis, of whom I had hired the boat, was almost out of his senses, thinking it would be certainly lost. The poor fellow had engaged his vessel merely because it happened that his trade failed; and he was in Assouan for some time without hope of getting a cargo, and had incurred debts, which confined him there, and he would have been glad of any freight to get out; but when he saw the

danger his boat was in, he cried like a child, and begged I would relinquish my project, and return his boat safe to him. But when he saw the vessel on the point of being launched, he threw himself with his face to the ground, and did not rise till all was out of danger. Having seen that all was ready, I gave the signal to slacken the cable. It was one of the greatest sights I have seen. The boat took a course which may be reckoned at the rate of twelve miles an hour. Accordingly, the men on land slackened the rope; and at the distance of one hundred yards the boat came in contact with an eddy, which, beating against a rock, returned towards the vessel, and that helped much to stop its course. The men on the side pulled the boat out of the direction of that rock, and it continued its course, gradually diminishing its rate, till it reached the bottom of the cataract; and I was not a little pleased to see it out of danger. The labourers altogether seemed pleased at the good success of the attempt, even independently, I believe, of the interest they might derive from it; and it is not very often that such feelings enter the bosoms of these people. The Reis of the boat came to me with joy expressed in his countenance, as may easily be imagined.

Having set all to rights to pass the other parts of the cataract, I went on board, and we continued the course of the current. We had only two or three places of little danger to pass; but, thank God, we arrived safe at Assouan on the same day. I beg it to be observed, that this is not the passage where small boats are taken up or down the cataract; for there are other smaller columns of water, which are deep enough to float small boats, but not such as that one with the obelisk.

Immediately after my arrival there, I prepared to depart for Thebes, and having satisfied the Aga according to our promise, I set off. Previous to my arrival there, I quitted the boat, as the wind was against us, and went by land. I took up my old residence at the tombs, in Beban el Malook. There I found Mrs. Belzoni, who had returned from Jerusalem, as I had written to her that I could not go into Syria. It was then Christmas, and we passed the solemnity of that blessed day in the solitude of those recesses, undisturbed by the folly of mankind; and only a few inoffensive Arabs, who guarded the new tombs, were there; but it was not to last long so. I must now enter into new contests with evil beings; and in spite of all the study I made to avoid bringing

before the public the foul deeds of malice, I find that I cannot avoid inserting them in this work. The following circumstances have induced me to quit Egypt; and any one who will kindly read and attend to the catastrophe, will agree with me in saying, that it was high time to do so. It happened at this period that a certain person, whose name, for compassion's sake, I do not wish to mention, but who was neither English nor French, came into Upper Egypt, not to see antiquities, but to purchase some if he could. He came from one of the capitals of Europe, and was to return. He offered to do any thing for me in Europe if I wished; he was on friendly terms, and I believe sincere, till the diabolical spirit of interest got into his breast, and then he suffered himself to be led by it. As I happened to know him before, I took the opportunity of his return to that very place where I was in want of a person to transact some business for me. The business was, that, as he was on his return to Europe, he would take four of the sphinxes, or lion-headed statues, which were allotted me for my share, to the very metropolis where he was going, and there make an offer, as a present, to a certain high personage in my name, which he undertook to do with great pleasure; and it was so

arranged that I should give him an order on the British consul in Alexandria, to receive the aforesaid statues, which were lodged in the charge of the British agent in Rosetta. It happened that, at the same time, this man became acquainted with the people of our opposite party, and, as he must come in in the following account, I shall call him the "*stranger.*"

On the eve of Christmas, the boat with the obelisk on board arrived, and stopped at Luxor, waiting for a few small articles to be loaded, and then to proceed to Rosetta.

It will be recollected that, previous to our last departure for the cataract, I entered into an arrangement with Mr. Salt, settling where I was to excavate on several spots among the ruins of Carnak. On St. Stephen's day I passed the Nile to that place, with the intention of examining the spots of ground which were allotted to our party, according to the arrangement made by Messrs. Salt and Drouetti. At Luxor I was mounted on a very high donkey, the only mode of travelling short journeys in those countries, as horses are scarce, and it is too inconvenient to mount a camel for a small distance. I was followed by my Greek servant and two Arab drivers. I was unarmed; my servant had two pistols as usual. Our opponents, with

their commander, Mr. Drouetti, were lodged in some mud houses among the ruins of Carnak. The boat with the obelisk, which I had just brought down and put up at Luxor, was rather too close under their noses, as they expressed themselves; and it irritated them to such a degree, that they premeditated the mode of revenge by, as they said, only abusing and insulting Belzoni; but this could not have been done without some danger of retaliation, and perhaps with interest equivalent to the merit of the operation. The only way this was to be done was by taking the advantage of a pretext, and by raising some differences against me in some way or other; the plan was well laid. The first piece of ground I had to examine among these ruins was occupied by the labourers of Mr. Drouetti; consequently, it was expected that I should take notice of it, that some altercation would ensue, and then would be the time to satiate their revenge. Previous to my arrival at the above ground, I was warned by an Arab not to go where the other Europeans were; but I took no notice of what he said, as sometimes those people make much out of nothing. I continued my route till I arrived on the above ground, and the first thing I saw was a number of men working on a spot too well

known to be of our lot according to the arrangement. I then perceived what these gentlemen wanted; so I took no notice, and actually passed on without stopping to look at them. None of the Europeans were there, and my servant observing to me, that that ground was of our share, I told him not to meddle himself about it, and we passed on. The above working ground was close to the small lakes, and these gentlemen were living in the window of the great propylæon, which is at least a good quarter of a mile distant from the above ground. We passed quietly before them, and continued on our way straight to the north side of the ruins as far as their extremity, another quarter of a mile from where they were. I remained some time there in examining some grounds, and on my return towards the great propylæon where we had to pass on our return to Luxor, we met an Arab running towards us, crying, from having received a severe beating from our opponents, merely because he served, and was faithful to us, as far as an Arab can be. This would have been another motive to create some altercation, but it had no effect; I took no notice of it, and was going on straight to Luxor. I was at about three hundred yards from the great propylæon, when I saw a group of people running towards

us; they were about thirty Arabs, headed by two Europeans, agents of Mr. Drouetti. On their approaching, Mr. Lebulo was first, and the renegado Rossignano second, both Piedmontese, and countrymen of Mr. Drouetti. Lebulo began his address to me, by asking, what business I had to take away an obelisk that did not belong to me; and that I had done so many things of this kind to him, that I should not do any more. Meanwhile he seized the bridle of my donkey with one hand, and with the other he laid hold of my waistcoat, and stopped me from proceeding any farther: he had also a large stick hung to his wrist by a string. By this time my servant was assailed by a number of Arabs, two of whom were constantly in the service of Mr. Drouetti. At the same moment, the renegado Rossignano reached within four yards of me, and with all the rage of a ruffian, levelled a double-barrelled gun at my breast, loading me with all the imprecations that a villain could invent: by this time my servant was disarmed, and overpowered by numbers, and in spite of his efforts, they took his pistols from his belt. The two gallant knights before me, I mean Lebulo and Rossignano, escorted by the two other Arab servants of Mr. Drouetti, both armed with pistols, and many others armed

with sticks, continued their clamorous imprecations against me, and the brave Rossignano still keeping the gun pointed at my breast, said, that it was time that I should pay for all I had done to them. The courageous Lebulo said, with all the emphasis of an enraged man, that he was to have one-third of the profit derived from the selling of that obelisk, when in Europe, according to a promise from Mr. Drouetti, had I not stolen it from the island of Philoe. My situation was not pleasant, surrounded by a band of ruffians like those, and I have no doubt that if I had attempted to dismount, the cowards would have despatched me on the ground, and said that they did it in defence of their lives, as I had been the aggressor. I thought the best way was to keep on my donkey, and look at the villians with contempt. Lebulo said, that another of their party had been drowned at Girgeh, on board of the English boat, and that they had no redress for it, meaning, I suppose, the poor man that fell overboard at Girgeh, on his passage to Cairo. I told Lebulo to let me proceed on my way, and that if I had done any thing wrong, I should be ready to account for it; but all was to no purpose. Their rage had blinded them out of their senses.

While this was going on, I observed another band of Arabs running towards us. When they came nearer, I saw Mr. Drouetti himself among them, and close to him a servant of his, armed with pistols. On his arrival before me, Mr. Drouetti demanded, in a tone not inferior to that of his disciples, what reason or authority I had to stop his people from working. I told him that I knew nothing of what he meant, and that I found myself extremely ill used by his own people, and that he must answer for their conduct. In an authoritative tone he desired I should dismount, which I refused to do. At this moment a pistol was fired behind me, but I could not tell by whom. I was determined to bear much, sooner than come to blows with such people, who did not blush to assail me all in a mass; but when I heard the pistol fired behind my back, I thought it was high time to sell my life as dear as I could. I dismounted, but then the kind Mr. Drouetti assured me that I was not in danger while he was there; and Mr. Lebulo, who had before acted the part of a ruffian, now contrived to play that of a neutral gentleman. By this time many other Arabs of the village of Carnak had reached this place, and seeing me thus surrounded, would any one suppose it! for the honour of Christendom and

civilization, those wild Arabs, as we call them, were disgusted at the conduct of Europeans, and interfered in my behalf. They surrounded the renegado Rossignano, whose conduct they thought most outrageous and base, not for an European, but even for the worst of Arabs. What ideas must have been formed in the minds of those people of the civilization of Europe, by the conduct of such villains! I was now informed that an European stranger was in the place of residence of Mr. Drouetti. I sent an Arab to beg he would come where we were, as I thought I might have a witness to what might afterwards take place, though the affray was almost over. Mr. Drouetti, who was now very mild, said, that he never had given any order to his people to work on any grounds belonging to us; that I should have made application to him, and he would have put them right; but that I should not stop the people from their work. I repeated that I did not know what he meant, and that all this was a combination of traps put together by his agents. He said that an Arab came to his lodging, and informed him that I ordered the people away from their work. I persisted that the Arab should be brought before me, but he was not to be found; he was called every where, but did not answer. One

of the two Arabs from Gournou, who followed me as a driver, recognised the said Arab, who all this time was close to Mr. Drouetti, who had called to him in vain, and who, though he had seen him a few minutes before, did not recognise him again. Being before me, I stared in the man's face, and ordered him to repeat what he had said of me to Mr. Drouetti. He replied, that he did not say to Mr. Drouetti that I stopped the men from working, but that my servant did, though I was totally confident of the contrary, as he was not two yards from me when we passed that way. It was useless for me to contest that point, as I saw it was brought forward merely to cover the true cause for which they attacked me, which was shown by their first words to me about the obelisk. I insisted that Mr. Drouetti should come where the men were at work, that I might point out to him that his people were the aggressors, by encroaching on our lot of ground, of which he was forcibly convinced. As we went on, the assailant Rossignano continued at a distance behind me. The stranger arrived where I was, and proved to be the person alluded to before, by whom I had to send the four statues to Europe. On his arrival, I informed him of what had passed; but Mr. Drouetti told him

that we had only had a few words, and that was all. The stranger observed to him, that he saw those people take up arms, while he was in their house or habitation, and run out, and remembered Mr. Drouetti himself said, he must run after them, for fear they should do some mischief, and that they did wrong to act so. To which Mr. Drouetti replied, that he could not help what these people did; to which observation the stranger replied, that he should not keep them in his service. Mr. Drouetti made a long lamentation on the taking away the obelisk. I reminded him that he must have known it was taken possession of long before any of his agents reached the island of Philoe; and that he did wrong to send his agents to that place to prevent my taking it, after he knew we had set off for that purpose. He said, this was owing to Mr. Bankes not calling on him previous to his departure for that place, and conversing with him on the subject. The fact is, that Mr. Bankes did not think proper to put himself under an unnecessary obligation to Mr. Drouetti. I then informed Mr. Drouetti, that I had resisted many and various sorts of attacks by his agents, but I did not expect they would come to such a pitch, and that it was high time for me to quit the country; so I returned to

Beban el Malook, and immediately commenced my preparations to depart for Europe, as I could not live any longer in a country where I had become the object of revenge, of a set of people who could take the basest means to accomplish their purpose; and notwithstanding the advantages I might have derived in the continuation of my researches, the conditions of which with the consul were now more advantageous to me than any I had hitherto obtained, I was so totally disgusted, that I took the above resolution accordingly.

I had written the particulars of what had happened to the consul, adding, that by the time he received my letter I should be on my way to Alexandria, as I was determined to proceed to Europe by the first opportunity. As to any redress, I did not ask for it, as I could not expect to have any in that country; and as the boat with the obelisk was not set off, I availed myself of the opportunity of descending the Nile in it.

Having finished all the models, drawings, &c. of the tomb, and put on board all that I had accumulated on my own account, I began the operation of taking the sarcophagus out of the tombs. I must lament the unfortunate fate of some of the figures within this place. It will be re-

collected, as I mentioned before, that the entrance into the tombs was situated under a small torrent of water, which, when it happens to rain, runs over into the valley. I was then making a canal to turn the course of the water, that it might not run into the tomb in case of rain; but, on the arrival of the consul, all was put an end to. The consequence was, that while I was absent up the Nile it happened to rain; the water, finding the entrance open, ran into the tomb, and though not much, was enough to occasion some damage to some of the figures. The dryness of the calcareous stone, which is more like lime itself than raw stone, absorbed the dampness, and consequently cracked in many places, particularly in the angles of the pillars on the doorways, &c.; and in one of the rooms there was a piece of stone detached, containing the upper part of three figures; and in another chamber, was a figure, which fortunately fell without much injury; though broken in three pieces, I saved it from farther destruction. I was not a little vexed to see such a thing happen. The damage done at that time was inconsiderable in a place of such an extent; but I fear, that in the course of a few years it will become much worse; and I am persuaded, that the damp in the rainy days has caused as much

damage in the tombs as has been occasioned in any other way. It is worthy of observation, that the atmosphere must be much changed since the time of Herodotus, when he mentions a circumstance of some rain having fallen in Thebes as an extraordinary case or a phenomenon, for at present it rains in Thebes every year. I do not mean to say that it rains in a manner similar to what we are accustomed to in Europe, but enough to say it does rain; for instance, two or three days in the winter, and in these two or three days perhaps only half an hour at a time. It appears also, that at moments the water drops are pretty large, and wet the traveller, who, not being prepared, feels it strange to be thus served; but the great body of water, as I mentioned before, comes from the desert, through the valleys into the Nile. It is curious also to remark the great difference in the climates only in the short distance of little more than two hundred miles to the south of Thebes, where it very seldom rains; indeed, some years pass without any, and it is owing to this circumstance, with the combination of this place being under the tropic of Cancer, that it may be calculated to be the driest and hottest spot on earth: I mean that tract of land which extends from the first to the second cataract of the Nile,

named Lower Nubia. It includes the tropic of Cancer, consequently these countries receive greater heat from the sun than any other on this side of the equinoctial line, as it passes vertically over it twice in the course of a few days, at the time of the solstice. This circumstance, united with the phenomenon that it never rains, for it never can be said to do so, unless a few drops, perhaps, in the course of five years, or more, can be reckoned as rain, cause the rocks to be so perpetually hot, that the heat rises in higher degrees than any other part on earth. It will be recollected, as I mentioned before, that in the beginning of June, in the island of Philoe, we had the thermometer at 124° of Fahrenheit in the shade; but it is to be observed, that the thermometer did not show us to what degree the heat arose, as it only marked 124°, consequently the mercury might mount higher if the glass had permitted. But now to our departure from Thebes.

Having put all things in readiness, and all the models of the tombs being embarked, I took out the celebrated sarcophagus, which gave me something to do (in consequence of its being so very slender and thin), lest it might break at the smallest touch of any thing: however, it was safely got out of the tomb and put in a

strong case. The valley it had to pass to reach the Nile is rather uneven for more than two miles, and one mile of good soft sand and small pebbles. I had it conveyed on rollers all the way, and safely put on board. By this time Mr. Wright and Mr. Fisher arrived in Thebes, on their return from Nubia. I had the pleasure to walk over the remains of old Thebes with these gentlemen, and I must confess, that I felt no small degree of sorrow to quit a place which was become so familiar to me, and where, in no other part of the world, I could find so many objects of inquiry so congenial to my inclination. I must say, that I felt more in leaving Thebes than any other place in my life. It was on the 27th of January, 1819, when we left these truly magnificent ruins, and we arrived in Cairo on the 18th of February.

After passing Benisouef we saw a small boat, and, by its appearance, concluded there must be some Europeans in it. They called to us, as they, too, saw we were Europeans. We went on shore: it was Mr. Fuller, who ascended the Nile,—a gentleman of most excellent good manners, and whom I had the pleasure to know after in Cairo. He was accompanied by a person who ascended the Nile to distribute the Arabic Bibles for the society. It was pity that

he was not well informed of some particular places in Egypt, and in the province of Faioum, where many christian Copts are residing, and would have been happy to have had a Bible amongst them. In the above boat I saw a person of a strange appearance, which caused my inquiring who he was. I was agreeably surprised when I found him to be Mr. Pearce, who resided in Abyssinia for several years, and was left there by Lord Valentia, now the Earl of Mountnorris. Our acquaintance was soon made, but I was sorry I should have met him on such an occasion, as we could be together but so short a time. To the inquiries I wished to make of him concerning those countries, he answered in a manner that convinced me he was an enterprising man, much accustomed to fatigue: the life and hardships he underwent in Abyssinia would be most interesting to the public. At Cairo we only stopped a few days, and continued our voyage to Rosetta: there we landed the various pieces of antiquity, the obelisk, the sarcophagus, and the cover of another sarcophagus, which is the best piece I accumulated on my own account. It had been thrown from its sarcophagus when it was forced open, and being reversed it remained buried by the stones, and unnoticed by any visitor. I cleared

off all the stones, and on examination of the under part, found that it was a fine figure, larger than life, in alto relievo, and, except the foot, all the rest was quite perfect. On turning the stone, I found that, besides the said figure, which is in the centre of the cover, there are two others at each side in basso relievo, and, also, excepting the feet, are quite perfect: its preservation is owing to its being reversed. Having re-embarked all those articles again on board of a djerm, we came to Alexandria with a firm intention to set off with the first opportunity; for though I felt much regret in quitting the very country in which I wished to remain undisturbed a little longer, yet under the circumstances of such a persecution I could not help hastening my departure. But the time was not yet arrived. At Alexandria I found letters from the consul and from Mr. Bankes, in answer to mine from Beban el Malook. The letters had been sent by an Arab as far as Cairo, and from thence to Alexandria. The consul advised me to stop till I could receive a certain answer from England, and to have redress of the outrageous behaviour of those gentry: this was the last thing that I could wish for, for I knew enough of the country to know how that affair would end; I knew the influence of their

master, who I was certain would do all in his power to prevent any justice being done, so I did not find any inclination to remain, particularly as it happened to be the time of the plague; but Mr. Lee, the vice-consul in Alexandria, acquainted me that he had already made a deposition of the deeds in Thebes, and presented to the French consul, Mr. Rousell. I was glad to see that my cause had been taken up, but I was in very little hopes to have any redress, as no such a thing ever happened in those countries, in particular against such people. Mr. Drouetti, who was by this time in Alexandria, took to himself the defence of his agents, and made a protest against Mr. Salt, the British consul, who, he said, was his accuser; and it was agreed that the matter should be left alone till Mr. Salt's return from Upper Egypt, so my departure was postponed till that period. At this time I had the pleasure of becoming more acquainted with Mr. Briggs, a gentleman who was on the eve of setting off for Europe: he was the person who suggested to the Bashaw of Egypt to cut the canal from Foua to Alexandria, to facilitate the exportation of the products of the country on board of the European vessels in the harbour, which sometimes were obliged to wait six months for their cargoes, owing to the difficulty of pass-

ing the bogazo, or bar, that crosses the mouth of the river, and often kept the djerms loaded for three months without effecting the passage. This cut is forty miles in length, and cost above three hundred thousand pounds to finish it; but it is a great accommodation in the exportation, and of course useful to the commerce of Egypt in general.

Before this time the stranger, to whom I have before alluded, had arrived in Alexandria, and was quite changed in his conduct as a witness: he had already signed his name to a deposition written by Lebulo himself, which of course was not against the party; and when he was called to give evidence, had forgotten that he saw those people take up arms and run towards the spot where I was: whatever points or words I could clearly put in remembrance, and repeat to him, he had forgotten all, and did not scruple to say, before the consul, Mr. Lee, that if I had been the first to apply to him, or to make my own deposition, he would have signed his name for me as he did for the other people. Now having proved him contradictory to his deposition, he came into the office of the consul, and, with the greatest indifference, actually made a deposition to contradict what he had asserted in favour of the assailants. He had stated previously, that

he was present at the dispute or altercation, as the gentlemen of our opponents' party would have it called; but he now said, that he only heard by Mr. Drouetti and his agents that an altercation of words had taken place. Such were the preparations for this defence; and now to end the affair with the stranger. No sooner did he communicate to my opponents the intention I had to make an offer of the four statues above mentioned, as a present to a certain court of Europe, than they immediately entered into a league with each other, and every thing was carried on in great secresy. Some statues of their own were put on board a vessel for Europe, and a collection of antiquities was made up to be offered for sale to the above court, and this was to be done previous to my offer being made; and when I thought my statues were to be embarked, and conveyed to Europe to be presented as above, I found that the stranger had set off with what he had procured from my opponents, leaving me and my statues to learn how to know him better.

I do not mean to blame any one for endeavouring to do any thing to their advantage, so that it is done in an honourable manner; but I cannot help observing, that whatever speculation he could have made, with what he has

brought into Europe for our opponents, was obtained by a very wrong proceeding.

Seeing that some time would elapse before the consul returned, I did not know how to employ myself in the interval: I thought of making some researches in Lower Egypt, but I doubted not I should encounter some difficulty there also, as the fountain head of our opponents was not far off; but idle I could not stay. For a long time I had a wish to make a small excursion into the western desert. I had observed that the temple of Jupiter Ammon had been an object of search for a long time, and by more than one traveller, but that the true spot where it existed had not been fixed. I considered that the Faioum was a province as yet little explored, and that I might make an excursion in it perhaps undisturbed, and from thence proceed to the western desert. I should have no difficulty in obtaining a firman, but as I could not have it without letting every one know where I was going, I preferred to go without, as I hoped to make my way in some manner or other. An English merchant, who resided in Alexandria, lent me a small house in Rosetta, near the British agency, where I left Mrs. Belzoni. Accordingly I took a small boat, and set off for the Faioum.

JOURNEY TO THE OASIS OF AMMON.

I LEFT Rosetta on the 20th, and arrived at Benisouef on the 29th of April, 1819. I took with me a Sicilian servant, whom I hired in Alexandria, as my Irish lad had taken the opportunity of returning to England from Jerusalem with Mr. Legh. I took with me, also, a Moorish Hadge, who was on his return from Mecca, and begged to be taken on board our boat at Gene. I thought, as he was a Hadge, or pilgrim, his company would be of some service to me; and he proved very useful. At Benisouef we procured some donkeys to take us and a little provision as far as the lake Mœris.

On the 29th we set off, and directed our course through a vast plain of cultivated land, of corn and other products of the country. This plain is all under water at the time of the inundation, excepting the scattered villages, which stand elevated, and appear like so many islands during that time. About fifteen miles from the Nile, the chain of mountains on the west are but low. They open and form a valley into the Faioum; and it was at this entrance that we arrived on the first night of our journey. The Bahr Yousef passes into the

centre of this valley, and enters, in various serpentine directions, into the Faioum. We took our station under some date-trees near the water, about two miles from the first pyramid. Here, after a slight repast, I went to sleep on my usual bed, a mattress, thin enough to serve as a saddle when folded up, but, when laid on a mat or on the ground, affording as good a bed as any traveller ought to expect. The Sicilian servant, the Moorish Hadge, and the donkey-drivers, kept watch in their turn; and I arranged so, that this system should be observed during the whole of our journey.

On the 30th, we set off before sunrise, and soon arrived at the pyramid. It is composed of sun-burnt bricks, and stands on a high ground at the foot of the hill on the northern side of the valley. Its basis is covered round with sand and stones, out of which it rises sixty feet, but its original height must have been above seventy, as the top has been thrown down. The basis above the sand is eighty feet. I observed several large blocks of stone intermixed with brick-work, so disposed as to support and strengthen the whole of the mass. The bricks are twelve, fourteen, and sixteen inches long, and five or six inches wide. I ascended the pyramid, and from the top could see the whole valley, and the

entrance into the Faioum. On the west, at only two hours' walk distance, I could see the other pyramid, situated on a lower ground; consequently it appeared less high. Further to the west, I saw Medinet El Faioum, which stands on the ruins of ancient Arsinoe, and has a respectable appearance at a distance. From this pyramid I descended towards the canal again, and crossed a strong bridge on the west side of the valley. We then continued along the foot of these hills, till we reached opposite the other pyramid. We forded the river on donkeys to come to the west, and pass over another branch of the same river, which was nearly dried up at that season. We entered a place 600 feet square, surrounded by high earthen dikes, apparently to protect the above ground from the inundation of the canal. This spot had no doubt been the seat of some ancient town, of which nothing remained but a few blocks of stone, and the appearance of some brick-work. We advanced towards the pyramid, and, after passing a small canal, which had been cut by some of the late rulers of Egypt, came to the foot of the pyramid. I found that the basis of it is only thirty feet above the level of the water of the canal, and nearly of the same size as the first. It is surrounded by smaller tombs; and, on the east

side, there are the remains of an Egyptian temple, which must have been most magnificent. Of this there are to be seen only some fragments of columns of granite, and I must observe that they are the only columns of that stone I had seen any where; and that, in all the temples known in the valley of the Nile, there are none that can boast of such grandeur. There are several tombs, quite in the Egyptian style, cut under ground. We quitted this place, and arrived at Medinet El Faioum on the same evening. The whole country is very fertile, and interspersed with plantations of fruit-trees and roses. This place is celebrated for making rose-water, which is sold in Cairo, and all over Egypt, for the use of the great people, who continually keep their divans and other places sprinkled with it, and present it also to any stranger who visits them. On our approaching the town, I agreed to call at the house of Husuff Bey, the governor of the province of Faioum, but found he was gone to Cairo. However, on application to his Kakia Bey, I obtained a firman and a guide, which was all I wanted, and was also accommodated with a lodging in one of the rooms of the house.

On the morning of the 31st, a soldier was given to me as a guide to the Lake Mœris. I

set off the same day by the road leading to the northward, and passed the extensive ruins of Arsinoe, which I reserved for inspection till my return, as I intended to come back by the same route. The country continued very fine and well cultivated. At noon we arrived at El Cassar, the ruins of an ancient temple, and site of a town, where nothing remained but part of the walls. The temple was not very extensive, as may be seen by what is left of the foundation; and two parts of the wall, the only remains of which are composed of large blocks of stone, without hieroglyphics. At night we arrived at Senures, a village situated about 10 miles from Lake Mœris.

On the morning of the 1st of May, we proceeded on our journey, and, after passing several groves of palm-trees and other plantations as before, the view opened all at once on a wild country, which gradually sloped to the edge of the lake. The water extended from north-east to south-west, and the mountains opposite formed an awful and sterile appearance. At noon we reached the lake, but could observe no trace of any living being. The guide conducted us along the shore, till we arrived at a small habitation, or rather a fisherman's hut,

situated near the place where the canal, or Bahr Yousef, discharges into the lake, where only a small rotten boat was seen.

The hut was inhabited by a few fishermen and a soldier, who formerly received the duties on the fish they caught; but now, the fishermen have only a share of the fish they catch, and the remainder is sold at Medinet El Faioum, of which the Bashaw receives the profit. Our guide bespoke a boat, which was sent for at some distance up the canal, and when it arrived I never saw any thing that could be better compared to old Baris*, or boat of Charon. It was entirely out of shape: the outer shell or hulk was composed of rough pieces of wood scarcely joined, and fastened by four other pieces, wrapped together by four more across, which formed the deck: no tar, no pitch either inside or out, and the only preventive against the water coming in was a kind of weed moistened, which had settled in the joints of the wood. Having made an agreement with the owner of the boat, who might have been named Old Charon himself, we put on board some provisions, and made towards the west, where the famous Labyrinth is supposed to have been situated. The water

* The boat in which the Egyptians carried their dead to the grave.

of the lake was good enough to drink, but a little saltish: it was only this year that it could be tasted at all, owing to the extraordinary overflow of the Nile, which surmounted all the high lands, and, in addition to the Bahr Yousef, came in such torrents into the lake, that it raised the water twelve feet higher than ever it had been remembered by the oldest fisherman among them. We advanced with old Baris, or Charon's boat, towards the west, and at sunset saw the shore quite deserted, and nothing to look at but the lake and the mountains on the north side of it. Old Charon, the pilot, lighted a fire, while the other went to fish with a net, and soon returned with a supper of fish.

The land we were now in had anciently been cultivated, as there appeared many stumps of palm and other trees, nearly petrified. I also observed the vine in great plenty. The scene here was beautiful—the silence of the night, the beams of the radiant moon shining on the still water of the lake, the solitude of the place, the sight of our boat, the group of fishermen, the temple, which bears the name of Old Charon, a little way off, put me in mind of the Lake Acheron, the boat Baris, and the old ferryman of the Styx. I perceived as if this was the very spot where the poets originated the fable

of the passage of the souls over the river of Oblivion. Nothing could be more pleasing to my imagination than being so near the Elysium, perhaps on the very Elysium itself. I thought that the plants, which appeared nearly petrified, have been the very ones when the souls were enjoying the happiness of their purity. I was thus strolling along the banks of the lake in solitary musing, not unlike one of these wandering souls waiting its turn to cross the Styx, while my old Charon with his semi-demons were preparing supper. I wish that I had been a poet, that I might sing in verse the beautiful ideas and sensations I felt on that occasion. I thought that night one of the happiest in my life, and myself out of the reach of evil mortals. Happy in the Elysian Fields, I feared not the malice and treacherous arts of envy, jealousy, spite, revenge, nor the thousand other snares of man. I nearly forgot I was living: and I suppose, that had I continued in my ecstacy, I should have verified that these waters had the power of oblivion.

On the 2d, before sunrise, we entered the old Baris, and steered towards the west till we arrived near the end of the lake, which, accord-

ing to these fishermen, extended further this year than ever they remembered it, in consequence of the above extraordinary inundation. We landed here, and I took two of the boatmen and set off for the temple, named Cassar el Haron, about three miles from the lake, standing in the midst of the ruins of a town, of which there is still a track of the wall to be seen, and the foundations of several houses and other small temples. There are fragments of columns, and blocks of stone of a middling size. The temple is in pretty good preservation, excepting in the upper part: it is of a singular construction, and differs somewhat from the Egyptian; but I believe it has been altered, or rather rebuilt, and divided into various small apartments, as may be seen in the plan, Plate No. 32. There are no hieroglyphics either inside or out, and only two figures on the wall of the western side of the upper apartments, one of which I took for Osiris, and the other for Jupiter Ammon. In the front of this temple there is a semicircular pilaster at each side of the door, and two pilasters attached to the wall; but the exterior workmanship is evidently of a later date than the temple. Part of the town is covered with sand. On the east side of it there is something

like a gateway, in an octangular form, and at a little distance there is a Greek chapel, elevated on a platform, with cellars under it.

After having taken a proper view of the temple and of the town, I went to see the small Greek chapel, accompanied by the two boatmen; and as there was no appearance of any danger, I left my gun and pistols in the temple, but had nearly suffered for my temerity; for just as I was mounting the few steps that lead to the platform of the small chapel, a large hyena rushed from the apartments beneath the chapel, and had I not been on the first step it could not have avoided attacking me, as there was no other way by which it could come out. The animal stopped three or four yards from me, and then turned round as if determined to attack me; but it appeared on second thoughts to have relinquished its intent, and after having shown me its pretty teeth, gave a hideous roar, and set off galloping as fast as it could. At the moment I regretted I had no arms with me, but was happy to see it gone. I attributed its flight to the noise made by the two boatmen, who being near me thought the hyena would swallow them alive.

This little chapel was evidently built in a later age than the rest of those works of which

but very little now remain. On the west of the temple there are parts of other gates connected with the wall. I observed several pieces of white marble and granite, which has given me reason to think that there must have been some building of considerable importance in this town, for they must have had more trouble to convey it hence than to any other place in Egypt, in consequence of the distance. But whatever remains of beauty might be seen in this town, it does not appear that this was the place of the famous Labyrinth, nor any thing like it; for, according to Herodotus, Pliny, &c. there is not the smallest appearance which can warrant the supposition that any such edifice was there. The Labyrinth was a building of 3000 chambers, one half above and one half below. The construction of such an immense edifice, and the enormous quantity of materials which must have been accumulated, would have yet left specimens enough to have seen where it had been erected, but not the smallest trace of any such thing is any where to be seen. The town was about a mile in circumference, with the temple in its centre, so that I could not see how the Labyrinth could be placed in this situation. I accordingly left the place, and on my return towards the lake passed a tract of land

which had once been cultivated, and saw a great many stumps of plants almost burnt. On my arrival at the lake a high wind arose from the south-west, which swelled the lake very much, drifted the sand in the air, and drove our boat on shore. At the above place we gathered plenty of wood, made a fire, and passed the night under shelter of a mat hung over two sticks planted in the ground.

Before morning of the 3d the wind ceased, and the lake soon became smooth. We re-embarked, and shaped our course towards the north side, coasting the whole day. At the foot of the mountain, which bounds the lake on that side, I perceived nothing worthy of remark. There are a few spots near the water's edge where great quantities of weeds grow from under the water; and great quantities of game are always found among these plants. The pelican is as common on this lake as it is on the Nile. There are many wild ducks and a kind of large snipe. Towards evening we arrived at the shore opposite to where we embarked, and the boatmen made up their minds to cross the lake the next morning, and take us back to our former place of embarkation; but as I recollected, that in some of the descriptions of that lake I had seen a town marked not far from

the spot where we then were, on the morning of the 4th, instead of going on board, I took my route towards the mountains. The soldier and the boatmen ran after me, to persuade me there was nothing to be seen there; but I told them I must ascend the mountains to see the lake and the whole country round. One of them happened to say unguardedly that there was nothing to be seen except a few houses in ruins, and a high wall. That was enough for me; and having secured the man by promises and threats, I insisted that he should show me the above place. I accordingly set off with my whole crew, and had scarcely reached the summit of the lower range of the mountains, when I perceived the ruins of a town not far distant. On my arrival, I found it to be a Greek town, (vide Plate 23.) and it cannot be any other than the city of Bacchus, which I have observed in some of the maps of ancient authors. There are a great number of houses, half tumbled down, and a high wall of sun-burnt bricks, which incloses the ruins of a temple. The houses are not united, nor built in any regularity as streets, but only divided by narrow lanes, not more than three or four feet wide, and all built of sun-burnt bricks. There is a causeway, or road, made of large stones, which runs through the

town to the temple, which faces the south. In the centre of the city I observed several houses, or rather cellars, underground, as they appeared from their tops, which were covered with strong pieces of wood, over which there were some cane, and above that a layer of bricks, on a level with the surface, so that one might walk over without perceiving that he was treading on the top of a house. As the fishermen had brought their hatchets, I caused two or three of these houses to be uncovered. After removing the layer of bricks, we found a layer of clay, then a layer of canes, which were nearly burnt, and lastly, under the canes some rafters of wood, forming the ceiling. The wood was in good preservation, and of a hard quality. The inside of the hut, or cellar, was filled up with rubbish; but they had evidently been habitations, as we saw a fire-place in every one of them. They were not more than ten or twelve feet square, and the communication to each house was by a narrow lane, not more than three feet wide, which was also covered. I cannot conceive the reason why these people lived in such places. Certain it is that they did not live there to be out of the heat; on the contrary, they must have had all the force of the sun shining upon them, without the slightest

chance of a breath of wind. The houses above ground were constructed in a manner somewhat different from any I had seen before. There were few which had a second floor, and those which were higher than the rest were very narrow, so that they were more like the form of towers than common houses; but now there is scarcely one to be seen entire. As to the temple, it is fallen, but appears to have been pretty extensive. The blocks of stone are of the largest size, some eight and nine feet long. The ruins are in such confusion, that it is impossible to form an idea of its plan or foundation. I am almost certain, by what I could see, that the falling of this temple was caused by violence, as it appears to me that it never could have been so dilapidated by the slow hand of time. Among these blocks I saw the fragments of statues, of breccia and other stones of Grecian sculpture, but no granite; and I observed the fragment of one which appeared to me not unlike part of an Apollo. There were also fragments of lions of grey stone, not belonging to these mountains. The town, from what I could see, might have consisted of 500 houses, the largest of which was not more than forty feet square. The area of the wall which surrounds the temple is 150 feet square, thirty feet high,

and eight feet thick. On the north side of this town is a valley, which appears to have been once cultivated, but at present is covered with sand. On inquiry, I found this town was known to the Arabs of the lake under the name of Denay. We returned to the boat, and crossed to the island of El Hear, which is entirely barren, and no trace of any habitation any where to be seen. We then crossed the lake to the east, and saw several fragments of pillars and ruins nearly under water, and arrived in the evening at the same shore where we embarked. I took up my station for the night to the eastward of the small hut, and made an excellent supper of fresh fish and a piece of pelican. The soldier who lived there happened to kill one of these birds, which was devoured by the fishermen as soon as it was boiled: its flesh is not unlike mutton in substance and appearance, but it tasted much like game, and was upon the whole very tender, and pleasant to the palate. It must have weighed at least forty pounds: the fat was rancid, and as yellow as saffron.

On the morning of the 5th, I took the road on the west side of the lake, and saw the site of another town, named El Haman, of which nothing now remains but scattered pieces of brick and part of a bath. This place is situated

full forty feet above the lake, and the ground all-round was covered with small shells, such as cockles, small conchilies, and others not unlike periwinkles. We returned afterwards on the east on the same day, and passed several ancient villages, built of sun-burnt bricks. At a place named Terza I observed several blocks of white stone and red granite, which evidently must have been taken from edifices of greater magnitude than what had ever stood there. Reflecting on the description of Pliny of the situation of the Labyrinth, which he says was on the west side of the Lake Mœris, I made diligent researches on that subject in particular, on the ground where I then stood. I could not see the smallest appearance of an edifice, either on the ground, or any appearance from under it; but I observed all through that part of the country a great number of stones and columns of beautiful colours, of white marble and of granite. I saw the above pieces of antiquity scattered about for the space of several miles, some on the road, and some in the houses of the Arabs, and others put to various uses in the erection of huts, &c. I have no doubt, that by tracing the source of these materials, the seat of the Labyrinth could be discovered, which must be most magnificent even in its

ruined state; but I fear it is rather too late for such researches, for the cause of its disappearing might be, that it was not an edifice of great height, the lower apartments being under ground. It may have been buried by the earth which is yearly brought there by the water of the Nile; or it is not impossible that the Labyrinth stood in such a situation as to be covered entirely by the water, as we may see other remains of antiquities on the east side of the lake, which are nearly all under water. It is certain, that the yearly discharge of the Nile into the lake brings with it a great quantity of earth or clay, and leaves it there; consequently the lake must have risen from its original bed, and spread so much over the land, as to induce one to suppose that the said lake was made for a reservoir to retain the water at high Nile, and to make a kind of second inundation: it is evident that it is made by nature, and not by art; but that it might have served as a reservoir for the above purpose, does not appear to me to be at all impossible. This second inundation could not extend out of the Faioum; the water might be retained in the lake at the time of high Nile, by a bar across the canal, at the entrance into the lake; and at low water it might be let out: but the canal must be stopped at the entrance

into the Faioum on the east, otherwise the water would again return into the Nile by the said Bahr Yousef, consequently a second inundation could not take place in any other part but the Faioum, which being surrounded by mountains on the north, and high grounds on the other side, would form a lake of itself.

We continued our journey, in a direction parallel with the lake, through several villages, woods of palm and other fruit-trees, and well cultivated lands, and at sunset arrived at Fedmin el Kunois, which means the Place of Churches: it stands on a high mound of earth and rubbish, and has evidently been rebuilt on other ruins. It is divided into two parts by a small canal from the Bahr Yousef. One side of the town is inhabited by Christian Copts, and the other by Mahomedans; and though the two religions officiated almost in sight of each other, they never interfered on each other's rights. The poor Copts were destitute of the principal means of educating their children; and the only reference they had to the rites of the Christian religion was an old book of manuscripts, copied from the Bible: but even this was kept as the only relic they had. If, by chance, I had had an Arabic Bible or Testament, I might indeed have become a great man among them; and I

wonder that the Missionaries of the Bible Society, who lately visited Egypt, omitted this place, being a noted Christian town; but I suppose the magnificent works of old Pharaoh made them forget Moses, his followers, and all those who wish to know any thing about him. But I must do justice to truth. A young man, of the name of Burckhardt, cousin to my good friend the celebrated traveller of that name, came, unprotected, into Egypt for the purpose of distributing Bibles, consequently was persecuted, and obliged to fly in great haste. He went into Syria, but with over fatigue, or perhaps from the effects of the climate, he was unable to proceed higher than Aleppo, where he died; and, I am sorry to say, that others who succeeded him, and went up the Nile with protection and all their leisure, made their journey to very little purpose.

The tradition of the town of Fedmin el Kunois is, that in ancient times there were on that spot three hundred churches, which were allowed to fall in ruins by the old inhabitants of the place, and that when the Mahomedans succeeded to the country, they built the present town on these very three hundred churches; for which reason the town is named Fedmin of the Churches. The story is somewhat strange,

and may afford grounds for a modern traveller to place the Egyptian Labyrinth in this spot; for, by conceiving that the three hundred churches were the three hundred cellars of the Labyrinth, as mentioned by Herodotus, or by supposing that the father of history meant to say three hundred instead of three thousand, the above churches could have been nothing less than the old Egyptian Labyrinth itself. All this might pass off well enough among the wanderers; but, unfortunately, there is proof to the contrary, which will do away with any such supposition. The above branch of the Bahr Yousef passes through the town, cut not above two centuries ago; and none of the said churches appeared in the progress of the excavation through the town, which must have been the case had it been built on the said three hundred churches. However, I must conclude, that, notwithstanding the little probability there is of the Labyrinth being in this place, I cannot help repeating my observation, that it must have been at no great distance from the lake, as the great quantity of materials which is scattered about the country has evidently belonged to some extensive and splendid building.

We left Fedmin on the 6th; and, after traversing a most beautiful country, arrived at night at Medinet el Faioum.

On the morning of the 7th I went to see the ruins of the ancient Arsinoe. It had been a very large city; but nothing of it remained, except high mounds of all sorts of rubbish. The chief materials appear to have been burnt bricks. There were many stone edifices, and a great quantity of wrought granite. In the present town of Medinet I observed several fragments of granite columns, and other pieces of sculpture, of a most magnificent taste. It is certainly strange that granite columns are only to be seen in this place and near the pyramids, six miles distant. Among the ruins at Arsinoe I also observed various fragments of statues of granite, well executed, but much mutilated; and it is my opinion, that this town has been destroyed by violence and fire. Among the rubbish there are pieces of stones and glass, which have evidently been nearly melted by fire. It is clearly seen, that the new town of Medinet is built out of the old materials of Arsinoe, as the fragments are to be met with in every part of the town. The large blocks of stone have been diminished in their sides, but enough is left to show the purposes for which they originally served. About the centre of these ruins I made an excavation in an ancient reservoir, which I found to be as deep as the

bottom of the Bahr Yousef, and which was no doubt filled at the time of the inundation for the accommodation of the town. There are other similar wells in these ruins, which proves that this was the only mode they had of keeping water near them, as the river is at some distance from the town. Among these mounds I found several specimens of glass of Grecian manufacture and Egyptian workmanship; and it appears to me, that this town must have been one of the first note in Egypt.

Having seen all I wished in that place, I visited the obelisk, which is too well known to require any more said about it. I then prepared for my journey into the Oasis on the west. Accordingly I went to see Hussuff Bey, who by this time had returned from Cairo. He was a native of Circassia, and bought at the usual market as a slave, by the Bashaw of Egypt, who, after many years' servitude, made him Bey, or governor, of the finest province of that country. He was uncommonly civil, and eager to know any thing with which he was unacquainted; but, on my application for a Bedoween guide to conduct me through the desert, he said that the Bedoweens were all encamped in that part of the province which was subject to Khalil Bey at Benisouef. I was happy to

hear that my old friend Khalil Bey was the person to whom I had to make my request, and immediately inquired where the Bedoweens were encamped, and on being told that they were about ten miles distant, on the morning of the 10th, I set off, and reached the camp before noon; but none of these people could inform me about the Oasis on the west. They all pointed towards the south, indicating that the Oasis were in that direction. I saw that they meant the Oasis of Siout and Maloni, which are known by the name of the Great Oasis. At last, after much ado, an old man told me that there was an Elloah on the west of the Lake Mœris, the very place I wished to go to, but that none of the Bedoweens would go there. I inquired if any of them knew the road; he said that he knew a Sheik of theirs, who lived in a camp at eight miles distant, who had a daughter married to one of the Sheiks of the Elloah. I was not a little pleased with this discovery, and flattered myself that I would be able to persuade the said Sheik to accompany me thither. We remained all night at the camp, and, on the morning of the 12th, set off for the Nile again. We passed though several plantations of fruit trees, and a great quantity of roses, with which, as I mentioned before, they make the rose-water.

The cotton-plant is quite abundant; and figs are in such plenty, that they dry them in the sun, and send them to Cairo. It was quite night before we arrived at the banks of the Nile; and, as no business could be done that evening, I caused my saddle to be prepared for my bed, and went to sleep. I do not know to what cause it is to be attributed, but I certainly slept more soundly on the banks of the Nile, or on the sands of the desert, than I ever did in any other place, and particularly under a roof.

Early in the morning of the 13th I was awoke by the Moorish Hadge, who told me, with an air of surprise, that a strange person was coming towards us: he mistook him by fear, and supposed that some thief was at hand. I took up my arms, but was soon undeceived when I saw an European, who turned out to be the Reverend Mr. Slowman, a gentleman sixty-two years of age, who for a walk had alighted from his cangiar, and, in spite of his years, followed the tracks of celebrated travellers, but who did not boast to his friends in England of his arduous task, and consequently did not pass for a courageous and gallant adventurer. This old reverend divine had the courage to go through all the lands in Syria, which travellers fancy wonderful difficult. He never had an interpreter,

nor did he know a single word of Arabic. He encountered and overcame every difficulty. He suffered much, but never complained, except of the ill treatment he received from other travellers, who were ashamed that a venerable old man of sixty-two should silently follow all their steps, and think nothing of what he had undergone, nor did he care whether any one ever knew any thing about his journey. He was then on his way to the second cataract; and some time afterwards I had the pleasure of seeing him, safe and well, on his return from that place. He was laughed at, and even ill-treated, by some person who deserves to be mentioned, and who wished to be alone in travelling; but, as I said before, I will not now enter into the particulars of the proceedings of some travellers in Egypt, as I mean to explain the whole facts in another volume. The Rev. Mr. Slowman proceeded on his journey, and I went to see my good old friend Khalil Bey of Esne, who was now commander of the province of Benesouef. It happened to be after dinner when I called. He was much pleased to see me, and glad he had it in his power to serve me. Having informed him that I wished to penetrate into the western Oasis, he immediately sent, agreeably to my request, for the Sheik of the Bedoweens.

He inquired many things, and in particular about the sulphur and emerald mines, as he thought them extremely interesting to the treasury of the Bashaw. I remained with him the rest of the evening, and promised to see him again the next day, when I should see the Sheik of the Bedoweens.

I went accordingly on the 14th, but the Sheik did not arrive, and I spent the whole day in the laborious task of idleness. As the Bey entered his harem after a certain hour, I went to the coffee-house in the bazar of the town, the only place of amusement, and in such cases one cannot help wishing for something to occupy the time. These places are only frequented by the Turkish soldiers, for though a cup of coffee is only five paras, little more than a halfpenny, yet it is more than an Arab can afford to pay, as his general pay for a day's labour is only twenty paras, three-pence, so that it is very seldom an Arab is to be seen in these spendthrift places. It is somewhat singular to observe, that while these soldiers are drinking their coffee, they assume the same airs and consequence as their Beys. A beenbashe, who is only in rank with a serjeant, issues to the corporal the order he received from the Cacheff, in the same tone as it was delivered to him; the corporal

does so to the soldier, who occasionally passes it to an Arab in the same manner.

On the 15th the Sheik arrived, and protested he was unable to show me the road to the place I wished to visit. The Bey insisted that he should find some one in his camp who knew the way, which he of course promised to do. It was agreed that I should meet the Sheik at a village at the foot of the desert where I was to meet Sheik Grumar, who would conduct me to the Oasis. I proposed to the Sheik that I should have a firman from the Bey for the Sheiks of the Oasis, but he said it was unnecessary, and made me understand that it was better to go without one, as I should be accompanied by a man sent from the Bey.

Accordingly, on the morning of the 16th, we set off for the appointed village, named Sedmin el Djabel, at the foot of the desert, where the Bedoweens were encamped. I need not describe the ground we went over, as it is pretty much like the rest of the Faioum. On my arrival I went to see the Cacheff of the village, where I also found the Sheik of the Bedoweens, and Sheik Grumar, waiting for us. I had some little difficulty in persuading them to take only six camels, as they feared we should not be able to carry enough of water; but the great dif-

ficulty was, that Sheik Grumar, who was to accompany us, was afraid of ill consequences by taking us to the Oasis, as he assured me that no European had yet been there, and that even very few of the Bedoweens themselves travel to these places at all, excepting when they go to purchase rice and dates; but having surmounted all these little difficulties, it was arranged that we should wait three days at the camp, for the purpose of making provision for our journey, &c.

The camp of the Bedoweens was situated at the foot of the range of low mountains which form the skirt of the desert (See Plate 25). The chief had a large tent, higher than the rest, and was as great as a king among his own people. I took up my residence directly before his tent, and my Moorish Hadge, with two shawls, contrived to make a tent for me. The mode of living of these people has been so often described, that I conceive every one to be acquainted with it: but as there may be some peculiarity in one tribe more than in another, I shall insert what I have seen in that of Sheik Grumar. He was a tall stout man, six feet three inches high, with a countenance that bespoke a resolute mind, and great eagerness after gain. He preserved an air of superiority over

his subalterns, and what he ordered was instantly done without any hesitation. He had two wives, who agreed pretty well with each other, and an old black slave, by whom he had two fine children, and who in consequence had as much power as the other two, who were only somewhat fairer than herself. Their chief occupation was grinding corn and making butter. Their hand-mill was rather of a larger size than what is used by the Arabs of Egypt, which proves their superior strength. The flour is put into boiling water, and by stirring it with a stick they make a large pudding. It is then turned out upon a straw plate, when a hole is made in the top and filled with butter. This is their chief repast, which is called asceed. These people are now happier than they were a few years ago, as Mahomed Ali has given them liberty to rent lands on the borders of the desert. They do not trouble themselves about plowing the ground, for they find it more profitable to breed camels. Their greatest trouble is to break the straw to feed them when there is no pasture, and this is done by a machine of five or six irons, passing over the straw on the ground. Their horses are not in very good condition, but they are very strong. They often remove their camps into better situations, but

always far from any habitation, at least a large village or town. The women are covered with a thick woollen cloth made on the Barbary coast, and sold in Cairo and other towns in Egypt. The men have generally a linen gown and a large woollen shawl, which covers the whole person from head to foot. They generally have a great many fleas, I believe owing to the quantity of thick cloth they wear; and even their tents are so infested, that it is impossible to approach them without being molested. During the time I was there, I never slept a moment. The first day of our arrival, the people were rather shy in entering into conversation with us, but when once they did begin, they were continually inquiring of many things concerning our country, and asking for trifling articles of little value. At last, after having provided bread for our journey, and provisions for the camels, we set off on the 19th, and entered the desert in a western direction, along the south side of the Faioum, and after two hours march, we passed near the ruins of an ancient village; and in another hour and a half we reached a place called Raweje Toton, the seat of a very extensive ancient town. I saw a great many blocks of calcareous stone with hieroglyphics and Egyptian figures very finely executed, and some pe-

destals of columns. The chief materials were burnt bricks; but I observed several pieces of granite, and from their extent, I have no doubt that this must have been a very large town. In another hour after this, we came to the ruins of another village, named Talet el Hagar. It is somewhat singular that this village is crowded with pedestals of columns, which evidently have been taken from the large town, and converted into millstones for grinding corn. At sunset we reached a place called El Kharak, a land quite detached from Faioum, and which is watered by a branch of the canal or Bahr Yousef. This place has a village of that name, with several pieces of well cultivated ground around it, which produce dhourra and clover in the proper season. The few people who live there are mostly of the labouring class, who rent the place from the Bey of the Faioum. Here we took in provision for the camels, and filled the skins with fresh water.

On the 20th, we advanced towards the west: here the face of the earth is entirely changed. We soon found ourselves among low rocks, sandy hills, and barren valleys. At a few miles distant from our last place, I observed the upper part of a very thick wall, evidently as if it had surrounded a large town, but entirely buried under

the sand. I should have taken it for a wall inclosing some cultivated spots of land, had I not observed in the interior of it the upper part of other buildings, and very thick walls of sunburnt bricks. On the exterior of the wall I perceived a great quantity of stumps of trees, and vines, nearly burnt to ashes, and which crumbled into dust as soon as touched. This placed is named the same as the one we left in the morning, El Kharak.

We continued the remaining part of the forenoon through several valleys of rocks and banks of sand; and towards evening we arrived at a spot parallel with the eastern extremity of the Lake Mœris. We passed the night at the bottom of a sand-bank, and at four o'clock on the morning of the 21st continued our route. The valley we were now in opened wider; and, in a few hours, we came in sight of a high rock at a great distance from us. We continued nearly the whole day in the said valley, among rocks and sand; and, towards evening, arrived at Rejen el Cassar, a place once populated, where there were several good spots of ground, which had been once cultivated, but now was nearly all covered up with sand. It is surrounded by high rocks, and its extent might have been about three miles square. There is a great abundance

of sunt and date trees, which bear no fruit. Under the sand there is water to be found in great abundance; for, by only thrusting down a stick, the water springs up. There are the remains of the foundation of a small Egyptian temple, which has served as a burial-place to people of later ages. We passed the night very happily under the palm-trees; but, unfortunately, the water of this place was rather saltish, otherwise it might invite a hermit to pass his days out of the busy world.

On the 22d we continued our route toward the west, and had to pass over a very high bank of sand to leave Rejen el Cassar and reach a valley, in which we continued travelling in that direction till we came to an open plain, and a fine horizon before us. I observed at a distance a spacious plain of sand and stones, with several heaps above the rest. On our approach I found that they were tumuli, nearly in the form of a parallelogram, from twenty to thirty feet long. There were, I believe, nearly thirty, and some of them I calculated were large enough to contain a hundred corpses; and consequently, altogether, form a good number. I must beg leave to make one observation on these tumuli, which, perhaps, will give some idea to the learned, as I hope my humble opinion will meet the appro-

bation of some of them. It will be recollected, that Cambyses, after having conquered Egypt, sent part of his army to the conquest of the Ammonii in the deserts of Lybia, which was betrayed by their guides, who were Egyptians, and left to perish in the desert, and nothing more was heard of them. It is the general opinion, that the Ammonii were in the western direction of the Nile; and it is well known that Alexander employed only nine days on his visit to that place from Alexandria. Consequently, it is pretty clear that the Ammonii were not in the southern Oasis, as it is supposed, merely because it is stated by Herodotus, that Cambyses sent his army into that place from Thebes; but, by all other accounts, it appears that they could not have been so far from the sea. And it is more probable that the army was sent from Memphis, and not from Thebes, which agrees with many other points in history; for instance, not only in the distance, but also in the description of the western Oasis and its temple. I am now laying before my readers my own ideas, which I formed in consequence of what I had seen, and of the little calculation I could make from ancient history on the subject. Recollecting that the said army of Cambyses had been lost in these deserts, I have no hesitation in

supposing, that the above tumuli were made to cover the unfortunate wretches who perished, no doubt, from thirst. The direction from Memphis to these Elloah, either of Siwah or El Cassar, is westward. The situation where these people are stated to have perished is the desert of Lybia: the tumuli are situated between Memphis and the Elloah in the desert of Lybia, where there is no index to direct the stranger on his way, if he is left by his guide; nor even a stone or a shadow to shelter him from the sun.

A learned man wrote to me, that these people could not be Persians, merely because it was not their custom or religion to cover the dead bodies, but to leave them to the birds of prey; consequently, these could not be the army of Cambyses. But let this learned man recollect, that, independently of the points he has mentioned, these people could not have been buried by their countrymen at all; for it is natural to suppose that they did not know where they were, otherwise there would be reason to believe that we should know something more of what became of them than the dry account given by Herodotus, that they were left to perish in these deserts. It is, therefore, more reasonable to suppose that the remains of these

wretches were accumulated by some other nation, perhaps by the Ammonii themselves, though they protested they knew nothing of them, and that the army never reached their country. At any rate, I should be happy to know who these people were, and by what cause they came there, if they are not the above people from the army of Cambyses.

The calculation of the number could not have been made with accuracy, in consequence of the different sizes of the tumuli; besides, if these corpses were collected only when skeletons, they would of course occupy much less space than when in flesh; but, notwithstanding all this uncertainty, I have no hesitation in asserting that, in those tumuli I saw, there could have been buried 3000 people. Besides, from the information I received from the Bedoweens, I found that this was not the place where there were the greatest number, and that, at a little distance, there were a great many of the same, to which I could not persuade the Bedoweens to take me, as they were afraid that our supply of water would fall short.

On the 23d, we continued our journey to the west, over a plain, covered with pebbles of brown and black colours, and so flat that, in a few hours, we found an horizon all round,

not unlike the sea. We continued so the whole day.

On the 24th we went on, and towards the evening reached Bahar Bela Me, where we saw high rocks on the west. This place is singular, and deserves the attention of the geographer, as it is a *dry river*, and has all the appearance of water having been in it: the bank and bottom are quite full of stones and sand. There are several islands in the centre; but the most remarkable circumstance is, that, at a certain height upon the bank, there is a mark, evidently as if the water had reached so high; the colour of the materials above that mark is also much lighter than those below. And what would almost determine that there has been water there, is, that the island has the same mark, and on the same level with that on the banks of the said dry river. I am a little at a loss to know how the course of this river is so little known, as I only found it marked near the Lakes Natron, taking a direction of north-west and south-east, which does not agree with its course here, which is from north to south; yet it has the same name, and runs north and south as far as I could see from the summit of a high rock on the west side of it. The Arabs assured me that it ran a great way in both di-

rections, and that it is the same which passes near the Lakes Natron. If this is the case, it must pass right before the extremity of the Lake Mœris, at two or three days' journey distance, in a western direction. This is the place where several petrified stumps of trees are found, and many pebbles, with moving or quick water inside. I saw about half a dozen of a flinty substance, without veins of any sort.

On the morning of the 25th, we continued westward, and passed several isolated rocks and sand-banks. At noon we saw a high hill at a distance, and soon after the guide pointed out the Rocks of Elloah: in a few minutes after this we saw two crows, which appeared to have come to meet us,—a sure sign that water is not far off; for though these birds can travel both cheap and expeditious, they generally keep near the water in those deserts. In the afternoon we reached the brink of the Elloah, named El Cassar, a valley surrounded by high rocks, which form a spacious plain of twelve or fourteen miles long, and about six in breadth. There is only a small portion of the valley cultivated on the opposite side which we reached, and it can only be distinguished by the woods of palm-trees which cover it. The rest of the valley is wholly covered with tracts of sand, but it is evidently

seen that it has once been cultivated every where. Many tracts of land are of a clayey substance, which could be brought into use even now. There are several small hills scattered about, some with a natural spring on the top, and covered with rushes and small plants. We advanced towards a forest of date-trees, and before evening we reached within a mile of a village, named Zaboo, all of us exceedingly thirsty: here we observed some cultivation, several beds of rice, and some sunt-trees, &c. Before the camels arrived they scented the water at some distance; and as they had not drank since they left Rejen, they set off at full gallop, and did not stop till they reached a rivulet, which was quite sweet, although the soil was almost impregnated with salt. I observed here a great many wild birds, particularly wild ducks, in great abundance. At this place we alighted for a moment, to allow our camels to drink; and I observed a certain uneasiness in the manner of Sheik Grumar, our guide, that I could not account for. He had often hinted to me whether I wished to pass for a Mahomedan or Christian, but I always told him I could see no reason for disguising myself. I went some distance from the camels to drink too; and after having watered our camels, we were about to

proceed slowly towards the village; but no sooner were we mounted than we heard some one calling at us, and at the same time a man rushed out of one of the bushes with a gun, and put himself in an attitude as if to fire upon us. His appearance was not very terrifying, nor did his garments bespeak him to be a person of any consequence in that land. He was not above four feet high, of a chocolate colour, most wretchedly ill made, and covered with a black woollen cloth. Sheik Grumar immediately dismounted, and advanced towards the man, speaking to him in a kind of Arabic dialect, which I found to be the dialect of the place. The man soon recognised him, and they approached each other in a friendly manner, which gave me hopes that all would go on well at that place. The man was anxious to learn who we were, when our guide at once told him that we were people in search of old stones, and that one of us was a Hadge, just returning from Mecca. This last assertion appeared to satisfy the man; but he replied, that no one ever came there to seek for old stones; and that he did not know what the Sheiks of Zaboo, the village, would think of our coming there, and that he was going to shoot me when I was drinking. Meanwhile we advanced towards the village, and our

guide contrived to persuade him that we were harmless Franks, meaning me and my Sicilian servant. He did not know of what tribe the Franks were, but said that their Cady, who had been once in Cairo, must know them. All this was told us in Arabic by our guide, who continually kept inquiring about the health of such and such a Sheik, and, above all, of the Sheik Hebrims, his son-in-law. The man began to walk before us, and on our approaching the village, he ran off as fast as he could into the wood of palm-trees. We advanced, and entered a lane among these plants; and as we penetrated farther, we entered a most beautiful place, full of dates, intermixed with other trees, some in blossom, and others in fruit: there were apricots, figs, almonds, plums, and some grapes. The apricots were in greater abundance than the rest, and the figs were very fine. The soil was covered with verdure of grass and rice, and the whole formed a most pleasing recess, particularly after the barren scenes of the desert.

On our approaching a wide place the guide halted, and desired us to wait till he returned: he walked on, and I observed him go into a kind of habitation at some distance. Accordingly we waited there some time; but in about

half an hour I thought it rather strange that he did not return. I inquired of the drivers where our guide had gone; they told me they did not know. At last, I became tired of waiting, and set off with my gun towards the place where I saw the guide enter; but before I reached the place I heard the voices of men, women, and children; and when I came nearer, I saw a wall inclosing a great many houses, and immediately within the gates there was a yard, in which were assembled all the chiefs of the village and many others, sitting on the ground, debating whether or not we should be admitted, and my guide very busy in persuading them that we were but harmless people, and only come there to look after old stones. On my arrival at the gate their whole attention was turned upon me, and a perfect silence ensued. I walked straight forward, when they all rose and stared at me; but from their countenances I saw they did not know what to say. I went in among them and inquired who was their Sheik, when my guide told me that three or four elders and a young man were the Sheiks of the place. I saluted them freely, and shook hands, which they do not unlike the English manner. I wished them prosperity. I saw by their manner on this occasion that they were divided in opinion. Some

received me with good humour, and others retired murmuring something I could not learn at the moment. They inquired what I wanted. I told them I was a stranger, merely come to visit that place, as I expected to find some stones belonging to the holy mosque of my ancestors, and hoped we should be friends. At the same time, I sent my guide to fetch the camels, and on their arrival ordered coffee to be made. I had a good mat and a new carpet, which made a fine appearance. I spread them by the side of the wall, sat down, and invited the Sheiks to come and sit near me; at the same time, I asked if I could procure a sheep at a cheap rate. Some of them cheerfully seated themselves on my mat, but others kept at a distance, frowning upon me, which I pretended not to see. The son-in-law of my guide approached, and said he would sell me a sheep for a dollar, which I accepted, on condition that he would boil two large basins of rice in its broth. I knew that rice was very cheap there, and took that method, to let them suppose I had not plenty of money, but at the same time that I wished to make a feast with them. By this time, my Sicilian servant and the Hadge had made a large pot of coffee, and become quite free with some of them.

In serving round the coffee, I gave the preference of the first cups to the Sheiks, and the sight of such a treat brought the other rusty fellows to sit down also and share the same dainty, as they could not resist the attraction of a cup of coffee, a luxury which they perhaps taste only once a year, on the first day of the arrival of the caravan of Bedoweens, who come there for the purpose of carrying dates to Cairo or Alexandria. By this means the wildest became more mild, and seeing my indifference whether they were friends or not, thought it would be more to their advantage to become social. By this time the rest of the village had assembled, cows, camels, sheep, donkeys, men, women, and children, all staring in a semicircle as if I had come from the moon. Some of them had seen Turks and other tribes of Arabs, but none had ever seen a Frank or a Christian before. I produced a little good tobacco, and having presented each of the Sheiks with a pipe, we commenced smoking, and talked of what I could see the next day. They told me I could see nothing there, but must go to the next Elloah, four days' journey north-west, where I would see something I was in search of. No doubt they meant Siwah, which is also reckoned to be one

of the Oasis of the Ammonii. There is a temple there, visited by Messrs. Brown, Horneman, and De Buden. My guide told them several stories during this time, wonderful indeed, but one in particular, that he and some of his companions had gone far to the south, and met with a tribe quite different from us, who walked like dogs, and that the women fought against the other tribes. These tribes, said my guide, are so far off, that their *bellad*, or village, is very near the skies, and that if I had time to walk to the top of a high hill, I might touch it with my own hands. The ideas of these people are, that the sky and the earth meet at the horizon.

While all this was going on, the other Sheiks held a consultation among themselves, and appeared much concerned about my expressing an intention of visiting the country all round, to see if I could meet with some old stones. At this time three men brought some large wooden bowls filled with rice, and having put one down to me, they set the rest before the other people. They all sat round theirs, and I remained with my large portion by myself. I immediately told them that unless all the Sheiks ate with me I would not taste it, at which they were all much pleased, and came to mess with me; even the most rough among them came

and dipped in the same bowl. Soon after a man came and threw a basket on the ground, which raised such a dust, that it covered our rice like sugar on cream. As I could not conjecture, I was anxious to know what was in the basket, when one of the Sheiks opposite thrust his hand in and took out a piece of boiled mutton. I had seen dinner served up in many ways, but I never saw boiled mutton eaten out of a basket thrown on the ground in that manner. The pieces were distributed and devoured. We became more intimate after dinner, as I found that an empty stomach makes a man angry as well as hungry; but the fact is, that strangers in these countries, after having eaten together, lay aside all enmity, and sometimes become friends. There is treachery, it is true; but after a person has eaten with a stranger in public, he must at least play the part of a friend. We had some more coffee and pipes, and I again hinted about going to see the grounds the next morning, and the son-in-law of my guide promised to conduct me any where I chose. Our conversation was in bad Arabic, as far as they liked to converse with me, but amongst themselves they talked in another language, in use in Siwah. It being rather dark by this time, a wax candle was lighted, which astonished them

much, and was handed all round for every one to see it. I should not have mentioned this circumstance, had it not appeared almost incredible that these people, living only at the distance of a few days' journey from the Nile, should never have seen a candle. Coffee being ended, one of the Sheiks rose, and the rest followed, and, without saying a single word, walked off with the candle, leaving me in the dark, with my carpet and saddle to sleep on. The camel-drivers had brought all our provisions, &c. quite close to us, and continued the old plan of keeping watch all night, of two hours each.

On the 26th, before sunrise, some of the natives came thither to see us, and for all my civilities to them on the preceding evening, they were quite rude in the morning. As the sun rose, the Sheiks came and held a consultation, whether I was to be permitted to see the ruins, or whether I was to be sent to the other village over the mountain. I was already informed, that on the west of the Elloah there are other and greater villages than this, and that there were several ruins among them; but as I had made an acquaintance here, I wished to see every thing before I proceeded elsewhere. Accordingly, when the Shieks were all in council,

I went and told them I had not come there as their enemy, but their friend, and that I wished to be informed of their objection against my going to see the country. They replied, that they knew I wanted treasure, and not stones, and that a man would not cross the desert to procure stones in the Elloah, &c. In short, all I could do was to no purpose; they were persuaded that I wanted to go there for treasure, which is their constant story. I then adopted the ancient mode of persuading them to the contrary. I told them that if I found any gold I would give it to them, to which they all agreed, and said it was done, meaning that they should have the treasure. At last, off we set towards the east, and after passing through a thick wood of palm-trees, &c. as on the day before, we came to an open ground, the soil of which is in some places so covered with fine salt, that it appeared like snow. And what is more singular, there are several rivulets which run over that salt plain, and form a sediment of their own which does not incorporate in any way with the salt, and keeps quite sweet; and on advancing farther, we came to a place where there had evidently been an ancient town. A little farther there were several holes, not unlike the tombs of Egypt. On my approaching these cavities,

I entered one, to the great astonishment of the natives, who never in their life ventured to penetrate any of them, as they supposed the devil was in them. I found it to be a tomb cut out of the rock, in the same manner as those in Egypt, and running downwards in various directions. On my coming out again, I underwent a minute scrutiny by the Sheiks, in order to discover if I had any treasure. It was well I had no money of my own, as they would have said that I found it there; and it is somewhat singular that their chief notion of coin is the Spanish dollar. The reason is, because the few Bedoweens who go there to buy dates and rice bring some of that money to pay for them, besides several articles for barter; and it sometimes happens that the caravan from Mecca to Fezzan or Tripoli passes through the Oasis, and purchases rice, which is paid for in dollars. We advanced farther, and at last I was taken to see the ruins of an old edifice made only of sun-burnt bricks, and which perhaps might have served for a Christian church, but no signs of any thing now remained, and I only judged so from its form, which is somewhat inclined to that mode of building. We then took the route towards the village again, but in another direction. We passed over several pieces of ground

which might have been cultivated, and I believe the only reason why it was not, was merely because the inhabitants had enough for what they wished to cultivate. Their lands are watered from the running springs. On our way I was taken to see what they named the devil's habitation, made by himself in one night for his own use; it was a low rock, at one side of which there were several tombs, also in the Egyptian style; but as their entrance was somewhat different from the other, it bore the above title, and the natives never ventured near them. On my approaching the place, they all kept at a great distance, and even the Moorish Hadge, who had seen the tombs near the pyramid in the Faioum, began to be alarmed on their report that the devil was in these places. I took my Sicilian servant and a lighted candle, and entered a chasm in the rock, which in the interior led into various small apartments, and little chambers cut out as sepulchres in the Egyptian manner, but without any hieroglyphics. In an inner apartment we found several sarcophagi of burnt clay, in the form of a man, and generally of the usual size to contain one: they are two inches thick, and baked very strong; the lids are quite flat, and have a head of a man, woman, or animal, just above the

head of the mummy. The sarcophagus being rather too heavy for a camel to carry through the desert, I took with me some of the men's heads on the lids, and one of a ram. They are most roughly made. On our coming out, we found the Sheiks and others in doubt, whether we could return from the habitation of Pluto; but, notwithstanding this, they did not give up the supposition that we searched for money. We returned to the village, and after a slight repast, went to see a fountain of water, or rather a running spring. It is a rivulet of curious water, and very convenient for the people; for by putting their woollen cloth, if white, into it, for twenty-four hours, it is taken out as black as any dyer could make it. This is a great accommodation to the women and children, who are nearly all covered with gowns of that colour. The Sheiks and people of respectability are in white. They are of the Mahomedan religion, but very poor followers of it. In the village there was a young man who had been in Egypt, and had learned a little spelling, and was an oracle among them; and all his references were made to a few sheets of paper, with copies of texts of the Alcoran. What a precious article would an Arabic Bible have been in this place! Their mode of living was very simple; rice, of

which they have great abundance, was their chief food; but it is of so inferior a sort, that they have but very little traffic in it, and what they have is only among a few Bedoweens who go there yearly to purchase dates, which are very fine. They have a few camels and donkeys, several cows, buffaloes, goats, and sheep, and altogether have no reason to complain. They could be happy in this Elysium, indeed, for this place has more to deserve that name than any other, as it is separated from the rest of mankind; but they are mortal, and they must have their evils. The greatest enemies they have are their own neighbours at the other village, named El Cassar, on the other side of a high rock, separated from them three hours' journey, and Siwah four days. They are continually in dispute, and often attack each other's party, and sometimes for very trifling causes. In the afternoon, I was taken to see another piece of antiquity not far from the town, and passed over some high hills of sand, and arrived at a wide plain which extended to the foot of the rock which divided the two villages. In the midst of this plain there is a small hill on which there were the ruins of a small temple, built of large bricks of sand-stone not unlike the Egyptian, but not one single hiero-

glyphic was to be seen on it. It has several scrawls in Greek letters, but so defaced that I could only trace one or two in different places. Round the temple there have been houses built of burnt brick. By this time the village of El Cassar were informed that a stranger had arrived in Zaboo, in search of treasure, which was to be found in the ruins under the village, and that he had ventured into the devil's house without fear. They were all in an uproar, and swore that he should never enter their village, or even come near it. A man who lived half way between the two villages, and occasionally reported what passed or was said from one to another, came to me while I was looking at the said temple, and said there was a very large temple in the other village, named El Cassar, and that there were holes under ground, directly under the village, where great treasure was to be found, but that the people had sworn that I should not enter the village at all. I inquired of him the names of the principal people, the great Sheik and the Cady, and having taken down their names, I asked him if he would take a message to them from me: at first he hesitated, but on promising that I would not tell them that he informed me about the treasure, he agreed to go to the village early next morning.

The message was, my salutes to the great Sheik Salem, and to the Cady, or justice, Sheik Ibrahim, and to tell them that I came into the Elloah to visit them; that I was not a soldier, and that if they would appoint a place where I could meet them the next morning, I should be glad to see them any where they pleased. I returned to the village, and the man to his habitation. The evening was passed much in the same way as the preceding one, and the great talk was on the risk I had run in entering the devil's house without finding any money or gold in it. The Sheiks were laughing at each other, at the thought of their having approached near enough to that place.

On the morning of the 27th, I was taken to see the seat of an old town in the south. The Sheiks were sure, that if I knew how to look I should find the treasure there; but all my endeavours to persuade them I was not in search of treasure were of no avail. We arrived at this place, which is not more than a mile and a half distant. There are several heaps of rubbish, and tombs cut out in the same manner as the rest, some of which were choked up with rubbish. I proposed to dig and open one of them, and they did not dislike my idea, as we might find some jewels in it; but after a faint trial

they got tired, and left the tombs with the supposed treasure. We returned towards the village, but before we reached it, we were informed that the Great Sheik and the Cady of the other village were coming towards Zaboo. We hastened to meet them, but I observed that some of our Sheiks were not pleased with the intelligence. On our arrival at the village, we met the party coming towards us. The first was a good-natured looking man on horseback, dressed in linen cloth, striped blue, red turban, pistols, and a gun. I was informed he was the Great Sheik of the Elloah. The next was a complete rough looking fellow as ever I saw, dressed in green cloth and turban, pistols and gun. He was the Cady and Sheik, which means justice of peace and Sheik of the church. He was more conspicuous than the rest in his attire, with a turban of a Cashmere shawl, which he had procured when in Cairo. After these two personages came about twenty horsemen and as many foot, all well armed with pistols, guns, and swords. My guide by this time had drawn near me, and informed me that these two personages were the chief commanders of the Elloah. When Sheik Salem reached the walls which surround the village, he halted, dismounted, and looked round to see whom he

knew. The Cady did the same; and the other people on horse and foot surrounded them. A few mats were brought and laid on the ground, under the little shade of a wall, ten feet high. The chiefs seated themselves there, and invited some of their attendants to sit with them. Meanwhile I observed the principal Sheiks of Zaboo had retired to another spot by themselves. I kept at some distance, till I saw they were all accommodated, and then went to them. After the usual salute of salame was over, I was requested to sit down between the two chiefs. I do not know what figure I cut in that place, but I certainly knew this, that to judge from appearance, the party round me, except the Sheik Salem, was not favourably inclined towards me. I then began to enter into conversation with the two great men, who were anxious to know my business in the Elloah, but did not like to be the first to inquire. At last, the Cady said plainly to me in Arabic, "Where are you going, and for what purpose are you come here?" I replied, that I was a wandering traveller in search of old stones; that I only came there to see if any old buildings could be seen, that could give me any idea of the religion and writing of my ancestors, which was now lost. It appeared that this man had the same im-

pression as Daud Cacheff in Nubia, for he made me the same answer, but rather more roughly. "You came here in search of treasure," said he, "and not for stones. What have you to do with stones?" I replied, that I wanted no treasure, but only to look at the stones; that I did not want to take them away unless it was agreeable to him; and, as a proof of my sincerity, I promised to give them whatever treasure I found. My proposal made the Cady consider, and the Sheik Salem said, that if I found any treasure, the Bashaw of Egypt would make war against them, and take it away. His reflection was very just, but I told him there was no danger of their running any risk in my finding money, for I had no thought of the kind. "But," said the Cady, "for what purpose then do you come into this country?" I again explained to them about the stones, and that I came only to look at these antiquities, if they would allow me, and if they did not, that I did not care; that to-morrow I should return to the Nile again, since they threw so many difficulties in the way of a stranger, who wished only to see a few stones. My apparent indifference had its desired effect, and the two Sheiks began to relax in their austerity. By this time some of my good coffee and tobacco came in, when we all

smoked and drank. The Cady kept a secret conversation with some of the horsemen by his side, and one of them suddenly rose, and swore by Mahomet, that the stranger should never enter their village, for if he did, they should all fall sick and die. This was done at the instigation of the Cady, perhaps to see what impression it would make on me. I replied again, that if my going into the village was the cause of dispute, I would return, sooner than have the bad will of any of them. The Sheik Salem then said, that his people were afraid I would bring some evil disorder into the village. I then observed, that if I had the power of doing so, I certainly had not done it to the people of Zaboo, who were all well, although I had been there three days. There was much to do and say on this subject for about two hours. At last it was concluded that I should enter the village in the evening, but only on condition that I was not to write a single word; to touch or take any thing away; and that I should keep at a great distance from the ruins. I agreed to all these points; and as I had ordered a sheep to be killed, fortunately dinner was brought in. The armed men were fed by the Sheiks of the village Zaboo, and we were left to eat by ourselves. The Sheiks of Zaboo seeing that I would

become friendly with the others, were more free with me than before; however, on my inviting them to eat, they refused, but at the request of the Cady they came, and we all ate out of the same dish, or wooden bowl, except Sheik Sàlem, who ate with none: I asked him the reason, but he refused, and smiled at me. I soon perceived that these people were not on friendly terms, and that he, as chief Sheik, could not eat with the people of Zaboo, for if he did, it would have made a general peace among them; but as I was perhaps not sure in my conjecture, I could not interfere in such an affair, which would have been dangerous in my case. No sooner had the rest finished their dinner, than a portion, reserved for that purpose, was brought to the Sheik himself. I was then invited to eat with him, which I contrived to do, as my first repast was not so abundant but that I could take another. After dinner and coffee, they all set off. Some time after we prepared to follow them, and the Sheiks of Zaboo made me promise that I would come there on my return. Three hours before sunset we set off, and passed over the sandy banks on the west of the village, crossed the plain, and ascended the rocks which separate the two villages. From the summits I had a fine view of the site of the Elloah, and

on the side of El Cassar the country was most pleasant. A forest of palm-trees surrounded the village, and stretched over a wide circuit, which included a great space of cultivated lands. Farther on before us, there was the range of rocks which surrounds the Elloah, and opens to the west, forming an entrance into a valley which runs in that direction. We descended the rock, and gradually advanced towards the village, and on our approaching, we found the place we had to pass crowded with people; they knew the strangers were coming there to seek for treasure, and they were not pleased with our intrusion. It was well for me that I had had an interview with their Sheik and Cady, who had previously assured them that they would take care we should do no harm to them. The first we met came right before us, stopped the first camel, and would not let us proceed any farther; consequently we stopped where we were, at a quarter of a mile from the village, but he thought we had advanced far enough. I told my guide to speak to them, and to send one to the Sheik or to the Cady; but it was almost night, and there we remained. The people kept watch all night that we did not advance any farther.

Early in the morning of the 28th many of

them came to look at us, but kept at a great distance. We wished to send some one to the Sheik, but no one would hear us. The guide told them, that the camels could not stay without provisions, consequently that they would die. The people replied, that we might die too as soon as we liked. All the forenoon was passed in this manner. The place we were in was a dry spot, without shelter from the sun, and no water near us; nor had we brought any provisions with us, as we did not expect such a reception. My guide and camel-drivers were determined to return to Zaboo as soon as the sun was declining, and I could not prevent them. Near this place I observed a quarry, from which large blocks of stone had been taken, which assured me that some building of the same must be in the village, or not far off. At last, towards evening, the Cady came to us, and said, that we could not enter on the night before, because the people were not consulted, and did not agree that we should enter till that moment—a difficulty which I afterwards learned was entirely owing to the Cady himself; for though the people were not pleased at our going into the village, they did not make more objection on the first night than the second.

At length, we marched slowly toward the village, and before we entered we dismounted. We passed under a gateway, which led into a spacious place. This was their market, the place where camels and other cattle were sold; in the midst of which we took up our abode. The principal difficulty was to obtain food for the camels, which they absolutely refused at first; but, on consideration that a Mahomedan would be at the loss of his beasts, they gave them some rice-straw. We made a fire, and prepared our utensils for coffee. The baggage was all put close to us, and we seated ourselves round it. The fragrant smell of the enticing coffee made these wild people stretch out their noses. By the time it was made, some of them came near us in soft conversation. I drank my coffee, and so did my guide. The people drew nearer still, till I could ask them if they wished to take any; to which they replied with a hearty affirmative. The sight of drinking coffee by these people drew many others nearer and round us. We began our conversation, and, after some time, the Cady appeared, and caused a large mat to be spread on the ground near me; and, to my great surprise, two large bowls of rice were brought before us. This was in return for what I had given to them on the morning

before. After this, coffee was given again, and the great Sheik himself came to partake of it. I might with reason exclaim on the virtue of a cup of coffee. We talked of every thing but the subject of seeing the ruins. At last, as the night grew dark and late, the Sheik invited me to enter his house to pass the night. I would rather have remained where I was, but I could not venture to refuse him. I went, and, having laid my saddle on the ground, I thought I could sleep. The house of the Sheik was as usual made of mud; a few beams, of palm-tree, laid across, formed the roof; on the top of which was thrown a great quantity of straw, with old mats over. It rains in this place sometimes, but not much. When we were alone, the Sheik told me, that all he could do for me he would; but that the Cady's father, being a merchant of dates, had received many dollars from the Bedoweens, who came there to market once a year, and that it was supposed that he hid them in the ruins; consequently he was alarmed, thinking that I would take them from under the ground by my magic. I assured the Sheik that I was not a magician, and that I did not care for treasure. At last the old Sheik went to sleep, and so did I; but I hope my reader will not do the same.

On the morning of the 29th a great consulta-

tion took place, and the great difficulty was to persuade the father of the Cady to let me walk to the ruins. The debates were great; but at last it was concluded that he himself should accompany me, and no one else; that I should go no farther than where he led me; and that I should not write any thing down, or take any thing away. All the above conditions were of course agreed to, as I considered, that, if there should be much to see, I could not avoid observing it, and could put it in my memorandum-book at night; or, if any thing of consequence to examine, that I would find the means to see it again after my first visit. We set off with the old miser, and he took me through a lane where the houses were built upon the ruins of some great edifice. The blocks of stone project in several parts, and into the very path in the lane: but this was all seen in passing. At last, we descended on one side of the village, which is situated on an eminence, no doubt formed by the ruins. We went round part of the village, and on the north side of it I saw the remains of a Greek temple, consisting of a high wall with two lateral sides, and an arch in the centre. It is so situated, that it must have been built on the ruins of another of larger dimensions. This is not more than sixty feet

in breadth, and, of course, it must have been long in proportion. The people were in crowds behind us, but kept at some distance; and it appeared to me that the influence of the old man was great. At about one hundred and fifty feet he stopped me from going any farther, and I could not persuade him that the distance was too great for me to be able to distinguish any thing. On the top of the wall there were many people looking outside at what I was going to do.

As I thought I might see some inscription on the wall, I took from my pocket a small telescope, which, when opened, was not more than two feet long. Having put it in a direction to the upper part of the wall, all the people that were there retired in great precipitation, and the others near us were on the point of doing the same. The old man stared at me and at the telescope, and wished to know what I was about. I thought it best to please the old man by letting him have a peep. He was shy at first, but he took it; and, after a long examination, I had some trouble to make him put it to his eyes. At last he caught the focus of the glasses, and was much astonished that the stones of the wall should come so near to him. He thought this was not fair, as I promised not to

do any thing magical. I explained to him that it was not magic, but what the Europeans could make every day. I took a long observation on that wall, but could not discover any inscription, except four letters on the lateral wall on the east, and above the cornice, which are exactly as follow: E·P·H·S·

We reascended the ruins, and entered through a house into the interior of the temple; but there I could see nothing but the inner part of the above wall, which must have been the sanctuary. We returned to the house by the same road, and all I had observed was apparently to me the vast ruins of a great edifice, covered with the mud cottages which formed the village, and that the standing part of a temple was built by later nations, and that the materials of the former temple have been employed to erect the latter, but the stones had been diminished in size. The rest of the evening was passed in the house of the Sheik, to persuade him and the others of my honourable views, as by this first trial they must have found that I did no harm to any one. The telescope remained fixed in the mind of the old man; and he told the rest of the people, that though I did not trespass farther than he permitted me to go, yet I had the mode to draw the wall of the Cassar, or ruin, near me,

so that it was the same as if I had gone near. But all this was said in a pleasant manner by the old man, so that all the rest laughed.

At this time two negroes who lived in the Elloah brought in two pomkins of a liquor named Ageuee, which they extract from the palm-tree, by cutting all the branches of it; they make a hole in the top of the tree, into which they thrust a pipe, attached to which is a pomkin flask; the liquor runs up the trees, and is discharged into the flask through the pipe. It is not unlike ale, but the natives cannot drink much of it without getting tipsy. I drank some, and ordered the blacks to bring more.

By this time the principal people of the village had arrived, and in consequence of my not having taken any treasure from the temple, they began to persuade themselves that I was not in search of gold. But, notwithstanding all this, the idea that a man should travel so many miles only to come to see the stones of that place could not enter into their heads. The telescope was what drew their attention at present, and it was handed from one to another; but unfortunately, after the first no one could see any thing; he protested that a branch of a date-tree, which was at some distance, came

so close to him that it touched his nose. All the rest were willing to see this wonder, but he unwarily had put the telescope off its focus, consequently the others could not see. When I put the focus right again, the first that could see exclaimed, that he was close to the tree. His pleasure of sight did not last long, for no sooner did he say that he saw something, than the glass was taken from him, and put out of its focus again. This created us sport for more than two hours, and I received my telescope back again without injury, which was more than I expected. They were so pleased with it and with their knowledge of it, that I proposed to take a tour round the village on the outside of it, and they all agreed to accompany me any where I pleased to go. I was on my legs immediately, and off we all set out of the village, with at least half the people of it after me; for when the people saw that I had not brought any disorder among them, they became more free with us. I inquired from some of them, who seemed to be disposed to tell me any thing, if there were any places under ground any where: they seemed surprised how I should know of any places of the kind, and told me that there were many round the village. I took my course towards them; and on my arrival, I perceived

several tombs cut out of the rock, like the others at Zaboo, and much in the same manner as the Egyptians. I entered with candle-light. I found three or four chambers, in each of which were several sarcophagi of burnt clay with the mummies inside, their folding not so rich or so fine, the linen of a coarse sort, and the corpses without asphaltum, consequently not so well preserved. They are in great quantity in each tomb. Many of the sarcophagi are still in good preservation, but I could not take any away, as it would have been too great a burthen for a camel.

After a long tour over these tombs, we returned towards the village. My next point was the well of warm and cold water which I heard talked of by my guide. Had I inquired for this fountain, I should have found perhaps some difficulty to be taken there; so I expressed a wish for bathing, and the said fountain was pointed to me. I returned to the house of the Sheik, and after all the crowd had dispersed, which must have been about three hundred people, I waited for an opportunity to set off unperceived, not to have such a crowd about me. I took my Sicilian servant, and the Hadge, who by this time had been to see the fountain, as he was more at liberty to go unnoticed than

I was. I found it to be a well, eight feet square, and above sixty deep. When I first put my hands into this water I felt it warm; it was then after sunset: it springs from the bottom of the well, and overflows in a rivulet, which runs to irrigate some cultivated lands. This well is situated near the ruins, in the centre of a beautiful wood of palms and other trees. The water is blackish, but perhaps this is owing to the soil of the earth; it passes from the bottom to the top of the well. The next visit was to be made at midnight, to observe the difference of the temperature of the water. On our return to the Sheik's house, I found there the Sheiks of the village of Zaboo, who came to see me, as they said, but I rather think that these people were inclined to become friends again with those of El Cassar. Some rice was brought to us as usual, but no mutton. I observed that the great Sheik of Zaboo did not eat with the rest, as the other did on his visit to his village, and a portion had been brought to him as the other had also for himself. He invited me to eat, and of course I could not refuse, so I partook with him. Rice and fried eggs was the supper for him. Though it was rather late, they all set off to return to Zaboo again, and we went to rest for a while, but not to

sleep, as I waited till midnight to visit the fountain. They all went to sleep, and I contrived by the light of a small lamp to write my little journal of what passed on that day. At midnight, I took my servant and the Hadge, and went to the fountain. On our way we passed by several people, who sleep always about the lane which leads to the outer part of the village, and reached the fountain. We had to go over a wall to get at the place, as the door was closed at this time, but we soon overcame that difficulty. I found the water apparently much warmer than I had left it in the evening, and indeed I regretted I had broken my thermometer. We returned safely to the house, and went to sleep. Early in the morning, before the sun, we went to the fountain again, on pretext of bathing. I found the water as I left it at midnight, or rather less warm, but not so much as in the evening. For instance, if we were to suppose the water to have been at 60° in the evening, it might be at 100° at midnight, and in the morning at about 80°; but when I returned at noon, it appeared quite cold, and it might be calculated in proportion to the other at 40°. These are, to my little observations, the various degrees of temperature which appeared in the water of that fountain, but I am well convinced, that it must have been the effect of the va-

rious degrees of heat in the atmosphere, and that water being so kept in a well of sixty feet deep by eight square, has not time to cool, so that it being constantly in one temperature, and that the effect of the apparent change, is caused by the change of the atmosphere itself, particularly as the water has proved to be pure, and free from any saline incorporation, as I had the analysis made since my arrival in London. But whatever may have been the causes of this apparent change of temperature, it does not signify, for the principal point is to prove the existence of the fountain itself, according to the description found in Herodotus, in Melpomene, where he says that there is a fountain near the temple of Jupiter Ammon, whose water changes its temperature, being cold at noon and midnight, and warm in the morning and evening. This does not altogether agree with my finding the water warm at midnight, but we have to recollect that Herodotus was only told of this phenomenon, for he never was himself in the deserts of Lybia, and that if the fountain was only apparently changed in its temperature, owing to the different degree of heat in the atmosphere, we have to consider that the simplicity of these people did not let them observe the true reason of the above change; but they naturally supposed it was the water that made

this alteration. It is enough for me to remind my reader, that it is said that such a fountain was described to be near the temple of Jupiter Ammon, and that in the combination with other descriptions concerning the distance and situation of these ruins, we have reason to suppose that this may be the seat of Jupiter Ammon's temple; for my part, I shall leave others to conjecture, whether it is or it is not; in my simple opinion, I think that, with all this combination, we ought to consider that Siwah, which is another Elloah of the Ammonii, has as much right to be supposed the seat of the above temple of Jupiter Ammon; though, unfortunately, it is the opinion of many of the first literati, that it is not according to the description given by the travellers who have been there, particularly Mr. Horneman and Mr. Brown, who positively affirm, that the temple they saw in Siwah was not that of Jupiter Ammon. Still I beg to observe, that the Elloah of Siwah agrees with the account, in point of distance, as well as the Elloah el Cassar; and as it forms an angle with that place and Alexandria, and is at the same distance of nine days' journey from that port, I think that one place has as much claim as the other; the only objection I have against Siwah is, that the ruins in that place are surrounded

by water, of which we have no account from the ancient authors, yet it might have formed a lake since that time; but what I will give as my firm opinion is, that no other places but these two Elloahs are meant by the old authors as the residence of the Ammonii, consequently the seat of its temple can but be within them, or not far off. Having seen all I could in this place, I made a proposal to pass to the other Elloah of Siwah; but for all my offers, promises, and entreaties, I could not persuade my guide, Grumar, to take me there: I then proposed to go to the Elloah el Haix, three days in a south-west direction, and found some little difficulty, but I overcame it by a small present to the Sheik and the Cady; and on the 31st we set off through the valley on the west side of the Elloah. We continued our route south-west the whole day, and nothing of consequence to be described, as I saw only a few rocks, elevated above those which formed the valley. We went a good day's march, as the camels were fresh again; and the next day, the 1st of June, towards the evening, we saw another Elloah at a great distance. On the 2d we arrived there; it was a long tract of land, forming a crescent of more than twenty miles, from one point to the other. There are several good spots of

ground to cultivate, and various springs of good water. The side where we entered was at one point of the crescent; there we found a few trees, some spots of ground with rice, a tomb of a Mahomedan saint, and no one to be seen any where. We advanced in search of water, and soon found it close to a large sycamore-tree, which afforded a fine shelter from the sun; close to the tree we found a hut, made of four mats attached together; inside of it we saw a bowl of fresh milk, and in a bag attached to the hut we found some dates. One of the drivers was sent in search of the inhabitants of this hut, and it was some time before he could find one; at last a miserable-looking wretch was brought there, who was so frightened at the sight of strangers, that notwithstanding the good treatment he met from us, he could not get the better of it. He was a good-natured sort of being, living far from the wicked world, as I thought, and I almost envied him; but mankind are the wildest of all animals, particularly against each other. We took the usual accide, which we ate with the milk, and made the man partake with us: we gave him some dhourra and flour, and some grains of burnt coffee, which he tasted with delight. After eating he set off, and soon returned with another

man, with an appearance even worse than his own: a sort of short ugly-looking fellow, turned up nose, long teeth out of his mouth, and uncommon thick lips; his eyes standing out of his forehead, and his hair resembling the serpents of Medusa. He was very sulky with us; and for all we tried to be friendly with him, he could not reconcile himself to us. I could not conceive what was the reason why this man was so totally different from the other; the fact was this,—that my guide happened to be recognised by him to be one of the assailants of part of his tribe at a place near the southern Elloah, and that he escaped from them by chance. All this was told by the good-natured man to my Hadge, in Arabic, who repeated it to me. I told it to the guide, and he immediately recognised the man. The guide then went up to him and talked in friendly terms, but he could not put him into good humour. I caused the Hadge to inquire how many people there were in the Elloah; he said a great many, but would not tell the number: probably, they were but few, only they wished to frighten us away. Notwithstanding all this, I thought it would be proper to keep a strict guard at night; but we soon found that we were not to sleep there. The

ugly man disappeared half an hour before we perceived it, and by this time it was quite dark: we perceived great uneasiness in our guide, but he did not wish to show it either to us or to the other men of the place. Some time after the other man, on pretence of fetching water, set off, so that we remained by ourselves. Our guide was still more uneasy: at last I insisted to know what was the matter; he then told us plainly that he expected we should be attacked by a party on that night, and that he feared they would be too strong for us; he thought the best expedient was to load our camels, and set off as soon as we could. I thought there was no time to be lost; but notwithstanding I did not like to be frightened away merely on supposition: we concluded that we should load the camels, and change our position, till we saw what might happen. It was well that we did so, for soon after we perceived a number of men from various parts. Our camels were sent off with the luggage, and I remained not far from the place where we were before with the guide. Though it was pretty dark, we could see enough of their actions and of their disappointment at not finding us there: they were in greater numbers than we could have opposed. We made a forced march, or rather a hasty re-

treat, and with the same pace we kept on the whole night, till we reached the opposite point of this Elloah: here we were extremely tired; the camels could not stir any further without resting: at last, after a few hours, we entered this place on the morning of the 3d, which we found better cultivated than the other side of the crescent. It was owing to the necessity of wanting water that we came there to refresh our camels, otherwise we should not have passed that way, as it was not in our road back to the great Elloah. Here I found more verdure, and several trees of small sweet apples, which are also found in Egypt: there are dates, plants, and vegetation for the camels. At some distance I saw a high wall, which drew my attention. On my arrival there I found the site of a small ancient town, built of burnt bricks: the baths are the only buildings which remain in good preservation. They are cemented within with the same material which was in use by the Greeks and Romans for that purpose: it is a kind of reddish cement, made of ground bricks mixed with lime. The walls of the houses are to be seen; and close to the town stands the high wall which drew me there. It evidently enclosed an edifice, of which a very little portion now remains; no doubt the materials have been

taken to erect other buildings, as at no great distance from this I saw another wall, and on my approaching it I found it to be a Greek Christian church, in a good state of preservation. The inside is built in the form of a cross, and has various divisions at each side; at the end there is the usual chapel, and two places for the lateral altars, which form the sides of the cross. It is about fifty feet long and twenty wide: the materials are of burnt and unburnt bricks. At some distance from this I came to another building, very massive; it was a square wall, without entrance. I contrived to ascend to the top of it, and found that it must have been a Copt convent. There were several cells separated from each other, and a very deep well of water in the centre, so that the inhabitants of the place were independent of the necessity of coming out to seek that element.

Having fed the camels, we advanced farther into this part of the Elloah, as we had to cross it to come on our road again. At some distance we saw a man, who no sooner perceived us than he set off like an antelope. Our guide ran after and succeeded in reaching him within the distance of a gun shot; he then hailed him, and he stopped; for when a man is within the reach of a gun, if he do not obey, he may expect

a ball will reach him. Our guide then turned back, and the man followed him. When he came sufficiently near to allow me to speak to him, I found that he was nearly out of breath with fear. As it is time that I should state the reason why this man, as well as he, of the other part of this Elloah, were so frightened, I must inform my reader that my guide was no less than one of the Sheiks of those Bedoween tribes, who make their incursions into those places at a time when the rice or barley are up, and take away all they find; rob the poor inhabitants of the fruits of their labour, and often leave them to starve in the lone desert; and if any resistance is made, their lives are often the forfeit of this attempt to protect their property. Grumar was well known by all the people of the Elloah, but no one communicated this to me; but the Moorish Hadge came to the knowledge of it by other people, and he of course communicated it to me; and if we had staid a little longer in the place where we were the night before, we should have paid the forfeit for what Grumar had done before to these people. This was the reason why he would not take us to Siwah, for he was too well known there; and if we had gone to that place with such a man, we should have become the victims of revenge.

We requested the poor man to show us some water, which he took us to in a few moments. We halted a while to refresh our camels, and make our accide, or flour pudding. We took our station under a large sunt tree, and set the camels to finish their repast. The country here forms a circle, with a running rivulet in the centre. The water is very sweet, and the land produces good rice and barley. The inhabitants are only six in number, four men and two women: they live entirely on the product of their own labour and water. It is not to be wondered at that they were afraid of my guide, as they knew his past tricks, when he visited them with all his tribe. Of these people we only saw two; the rest were absent far off at work, and would not return till night. We left this place, and arrived at a day's distance from our first Elloah, or El Cassar; and on the 4th, in the evening, we reached that place again. It appeared that our Hadge had lost his purse on the road, with three or four dollars in it. He thought he could find it if he could procure a donkey to go back a few miles, but no one was willing to lend him one; and having informed themselves where he thought he might have lost it, they set off themselves and found

the purse, which they of course claimed as their own.

We passed the forenoon of the 5th in the village: I inquired if any of them had any articles to dispose of, and told them that I would give them money in return: nothing was brought to me of any consequence, only a broken Grecian vase of bronze, about eight inches high, of a very curious shape; and a small cherub of Greek work, not more than three inches high. During the morning I was taken on one side by the Cady, who was uncommonly polite to me all this time, for which attention I could not account: he told me in a few words, that himself, the Sheik Salem, and his father, had made up their minds to offer me to remain there with them; that I should become a Mahomedan, and that a great feast would be made on my account on the day of the festival of that ceremony; that I should partake of part of their lands, and if I knew how to introduce some new produce, it would be all to my own advantage; and lastly, that I might choose four wives from among their own daughters, and that I should be happy there without going about so much after stones. I had not a little difficulty to get myself out of

this scrape: I left the Cady with hopes that I would return soon, and then, perhaps, my mind might be more inclined to stop there and marry; but, for the present, I could not leave all the rest of my affairs at Cairo, which I left unsettled. My Sicilian servant was attacked also at the same time, but he got off in a more speedy way than myself: he told and promised them, that as soon as he had accompanied me to Cairo, he would return immediately, and stay there with them all the rest of his life.

At last, we set off in the afternoon for the village of Zaboo, and left all good friends at the village of El Cassar. To Sheik Salem I made a present of a string of very ordinary sort of corals, which he took with great pleasure, some pieces of soap, and a portion of coffee; to the Cady I gave equally the same. On our coming out of the village, the people saluted us very cordially, and said they expected us soon back again to stay with them. This day we began our journey very merrily, but it ended very badly. We ascended the rock we had to pass to come at the village of Zaboo, and on our descending, my camel slipt his foot on one side, and rolled down the rock the height of about twenty feet, taking me, of course, along with him. I did not get off so easily this time

as I did when I fell on the sand in Wady el Gemel, for here they were all hard stones; fortunately, however, no other harm was done, as it appeared at the time, but a few bruises and a blow on my side. I was put on a donkey belonging to a man who followed us from the other village, and I was brought so to Zaboo, to the house of Sheik Ibrahim, the son-in-law of our guide. My saddle was my bed, as usual. Fortunately we had a few drops of brandy in our stock, and my bruises were rubbed with it, but my side did not permit me to stir without great pain. On our entering into the house I saw a great number of people assembled, eating rice out of their usual bowls. I was accommodated in the passage which leads from the street door to the yard behind the house. My mattress, or saddle, occupied half of the space from one wall to the other, and in all there was not two feet left, for the men, women, children, cows, buffaloes, donkeys, sheep, goats, and dogs, to pass there. The passage was constantly crowded with people, who occasionally trod on my feet, or gave me a kick on the head. But this was not the worst of the thing; it happened often, that while the cows, buffaloes, or donkeys passed, I had reason to fear the consequence of my being thus situated. There was another thing which

was not the least of all the rest. The feast of rice eating was kept in consequence of the death of a man related to Sheik Ibrahim, the landlord of the house where I was, and he was taken to be buried just before we arrived. No sooner was the eating ended, than the most tremendous noise issued from the outer doors; it was the widow of the deceased, who returned home, accompanied with all the rest of the matrons of the village, all in great uproar; they had all to pass by my side into the yard, where the house of the deceased was, and every half hour they had to repeat this lamentation all through the street before the house, so that the place where I lay was a continual passage. The pain in my side was not diminished, and the skin became rather black; I tried to move, but I could not.

On the morning of the 6th, I had many visits of the Sheiks. They all congratulated with me that I did not break my neck, for it might have been so by the fall I had. I spent the rest of the day in taking notes. Towards the evening of the second day, I was with the Moorish Hadge and my Sicilian servant, who were my physicians. I felt my side was somewhat better, and I was in hopes to be able to bear the motion of the camel on the next day. After sunset,

the widow who had buried her husband on the day before came and seated herself near to me, sobbing, I supposed, for the loss of her husband. My Sicilian servant tried to persuade her to bear the loss patiently; but she continued sobbing: at last she said, that none but me could restore her to happiness, and that she hoped that I would not refuse her the favour. I could not understand what the woman meant, and she sobbed again, while the Moorish Hadge was talking to quiet her, but in vain. She still continued there, and said, that none but me could cure her of all her trouble. At last I asked what she wanted of me. She said, that she saw me writing magic, and begged I would write two pieces of paper—one to get another husband, as soon as possible, and the other to make use of for the same purpose if he should die. We endeavoured to persuade her that I was not in possession of magic; but she would not be convinced, and went away much displeased with my harsh proceeding against her. I could not help reflecting, that if I had the art of procuring husbands to widows, I could have obtained employment enough in Europe, without travelling in strange lands for such a purpose.

On the 7th, I tried to mount the camel, but my side would not permit me. At last, on the

8th, in the afternoon, we set off. I felt much pain the two first days, but it appeared diminishing after. The above two days, the 8th and 9th, brought us to the flat desert of the horizon; and another day, the 10th, to the tumulus; the 11th to Rajan. There we were without water, and we had to drink some, from that place, which was very salt; we, however, filled the hudris, on the 12th, took the road towards the south-east by east, as I wanted to go to see a place named El Moele. We passed a great quantity of sand-banks this day, and slept on the summit of one of them.

On the 15th, after noon, we reached El Moele, hoping to find fresh water, but, alas! we were disappointed. The drivers made the accide with salt water, and we eat it. In this place I found the ruins of a small ancient village, and the remains of a very large Christian church and convent. Some of the paintings on the wall are very finely preserved, particularly the figures of the twelve apostles on the top of a niche, over an altar; the gold is still to be seen in several parts, and their faces are well preserved. This place is situated at the end of a long tract of land, which had been cultivated in former times, but it is now left for want of water. It extends more than ten miles from

west to east towards the Nile. We went on as soon as we had refreshed ourselves with salt pudding and salt water; for as we were disappointed there, our next resource was the Nile, or at least some of its canals. We travelled till midnight, and arrived within twelve miles of that river. We suffered much from thirst this night: though we were so near the water, my mouth had formed a crust of salt within it, so that I could scarcely articulate a word, and for several hours I felt what it was to be truly thirsty. We were almost all in great distress. At last one of the drivers told us to stop, for there was sweet water near us. At the sound of these words, we were all agreeably surprised; but I could not conceive where the water could be, as we were in a flat plain, covered with small pebbles and stones. He had kept a small skin of water concealed in a sack all the way from the Elloah, as he said he expected this would happen. I do not know that in all my life I have tasted any thing more sweet and pleasant than that water, though it had been closed up in a skin for several days. At last, on the morning of the 14th, before the sun, we arrived in the valley of the Nile, at the Bahr Yousef: on the evening of the same day we reached Sedmin, the place where I engaged my guide;

and on the 15th we returned to Benisouef, where I embarked for Cairo.

The hurt I received from the fall in the Elloah did not get better; it continued to pain me much, and the part became black, and swelled. I found the consul, Mr. Salt, had returned from Upper Egypt. The plague was very violent in Cairo at that time; but as I had business to transact with the consul, I went at night to the consulate, and having arranged my affairs with him, I returned to Rosetta, where I arrived on the 23d, in hopes to end the business of the attack in Carnak, as soon as I could, and set off for Europe. But I was totally mistaken, for the intrigue displayed in this affair is almost beyond the possibility of explaining. Mr. Drouetti, in defence of the two assailants, Lebulo and Rosignano, his compatriots, and in his service, said that Mr. Salt was the accuser; that in the account I sent to Mr. Salt I had declared that I did not seek for redress: and, in fact, I did not, as I was well aware of the intrigues which would have been displayed by my adversary; but as the affair had been brought forward, I made a formal declaration against the two assailants, Lebulo and Rosignano. Mr. Drouetti, availing himself of the influence he had with the new consul, Mr. Russel, made up a tissue

of stories of his own fabrication, saying, that I went under his window to stop the people from working; and that it was a mere dispute, and not a premeditated attack. Mr. Russel wished to have this affair thrown aside, and that nothing more should be said; but we insisted it should be brought forward, and upon having the two assailants brought down from Thebes to Alexandria. Mr. Drouetti continued to put himself forward, saying, he was accused by Mr. Salt; but a declaration made by me, that my deposition was against the two assailants, put it out of his power to have any farther ground to prevent our proceeding against his agents, on the pretext that he was accused also.

By this time, the hurt I received from the fall in the Elloah turned out to be troublesome, and had confined me near a month to my bed in Rosetta. It happened that Mr. Russel, the French consul, was to return to France, and Mr. Tednar Divan, the vice-consul, succeeded him provisionally. This good sort of honest gentleman, a great honour to his country as a justice of peace, had been in Egypt for many years; he was one who cut a conspicuous figure in the days of the Revolution: he never was higher than Cairo, and had a great wish to go up to Thebes. He never had a better oppor-

tunity offered to him than the present, as he was to be judge in the above cause. He answered to our consuls, that if I wished to proceed, I must deposit immediately 1200 dollars, as a security to defray the expenses which would be incurred in the examination of this affair; that he must go up to Thebes accompanied with Lowjars, clerks, stewards, witnesses, boats, barges, canjars, &c. and all this at my expense, while I might only hope for redress. I was more than tired, and as I knew the people we had to deal with, and to what point they could carry their intrigues, I had no hopes of redress.

Be assured, my gentle reader, that in this simple sketch of this affair, you can but form a very small idea of what passed, for I cannot at present enter too far into the explanation of it. I shall only state how it ended.

The two assailants, Lebulo and the renegado Rosignano, Piedmontese, were obliged to come to Alexandria, to take their trials; and when they arrived, were so sure of getting off in some way or other, that they not only confirmed my deposition, but boasted of what they had done. Now to the conclusion. Their protector, Mr. Drouetti, knew very well how he should get out when the affair came to the extremity. I

demanded an interview with him before the consul, and a number of other people, to have an explanation of the various wrongs he had done to me; but all to no purpose. I insisted, and at last it was arranged by Mr. Drouetti, that an interview should take place with only the British vice-consul, the French consul, him, and myself. This was not what I wanted; as I thought I might have the chance to expose his conduct publicly; but he took care not to consent that a public meeting should ever take place. Unfortunately, on my first landing in that country, I became under an obligation to him and another person, particularly by having had an apartment in his occaley for three weeks, during the time of the plague; and through the said obligation it was supposed and expected I should sacrifice my principles, which has been another cause of so much hatred against me. When I requested him to explain before the two consuls what cause I had given him to induce him to evince such animosity against me, I believe he was not on his guard at that moment; for the first word he expressed related to my wrong proceeding in taking the obelisk from the island of Philoe. I could scarcely believe that a man, who held a situation once as a consul, should forget him-

self, and show an open inveteracy against an individual, merely because he was fortunate in his undertakings. I must acknowledge, that it must have been provoking to a man like Drouetti, who did not search antiquity from the love of these relics, but merely for interest, and whose views were directed chiefly to the British and French Museums, to see a stranger accumulate in three years a greater and far superior collection than he had done in fifteen; and, as in consequence of this, his hopes on the British Museum were lost, he could not restrain his passion. The conclusion of all this affair was, that after a nine months' struggle to bring the two assailants to a trial, the French consul put an end to it in a few words, by only saying, that the two persons accused were not French subjects, but Piedmontese; and that if we wanted redress, we must go to Turin for it. Thus I received redress for that shameful outrage; but I was not surprised, as I fully expected it would end in such a manner. I should not intrude such a narrative on the patience of my reader were it not that, even at Paris, I found the persecution of Mr. Drouetti had not ceased. On my arrival in that capital, I found his son-in-law busied with the public prints, who, only on the assurance of his assertion,

and the prejudice already excited against me, for serving another nation, put before the public whatever he could persuade the censors to pass, and what he could not, he publicly asserted in a most atrocious manner. I had sent an answer to these publications to be inserted in the journals of Paris, but such were the intrigues carried on, that my reply was intercepted, and sent to Mr. Drouetti, in Alexandria; consequently it never reached the hands of the editors. At last, having put an end to all my affairs in Egypt, in the middle of September, 1819, we embarked, thank God! for Europe: not that I disliked the country I was in, for, on the contrary, I have reason to be grateful; nor do I complain of the Turks or Arabs in general, but of some Europeans who are in that country, whose conduct and mode of thinking are a disgrace to human nature.

After an absence of twenty years I returned into the bosom of my family, from whence I departed for England; and having been persuaded to put before the world the narrative of my researches and operations in these countries, I hope the English reader will pardon me for the many errors I have committed in these volumes, particularly in the English phrases.

SHORT ACCOUNT

OF THE

WOMEN OF EGYPT, NUBIA, AND SYRIA:

BY MRS. BELZONI.

slave. I entered into a small yard, and a deal chair was brought me. The Aga went out, and the women then stood round me, while the husband of the Aga's sister made coffee, and prepared a pipe, which he presented me, not allowing the women to touch it. He durst not trust them with any thing, as he knew of their monkeyish tricks whenever he turned his back. He seemed to pride himself much on his great knowledge of the world, by correcting the rough curiosity of the women when they attempted to examine my dress too rudely.

I made a sign I wished them to sit down, and in particular that the wife should take coffee with me: but he treated them very harshly, made me understand that coffee would be too good for them, and said water was good enough; at the same time he held the coffee-pot, pressing me to drink more: on my refusing, he locked it up in a small room, that the women might not drink it. By this time I had been so much among the women in Egypt, and compelled to smoke, that I could easily finish my half pipe. After having smoked for some time, I laid it down; one of the women took it up, and began to smoke: on seeing such a horrid profanation, the man took it from her with violence, and was going to beat her, which I naturally pre-

vented: he filled it again, and offered it to me; but as I did not wish to smoke any more, he went and carefully locked it up, making me understand when I wanted it, it was at my service.

I must confess I felt hurt to see the distinction he made, but afterwards I saw the necessity of so doing. I could not help reflecting on the inconsistency I often met with from these men: they treat women with the greatest contempt, and yet they always behaved to me not only with respect, but even with humility; so that their roughness seems not directed towards women in general; and I have often heard them remark to me, that if they treated these women as I was treated, they would become quite unruly.

A short time afterwards the Aga came in, and inquiring if they had served me with coffee and a pipe, he went to his treasury and brought out some dirty bruised grapes, as a great treat, which he presented me, the poor women looking with wistful eyes towards the basket: in the impulse of the moment I took it and offered them to his wife, and then to the rest, who all refused; and though they did not dare to take any themselves, yet they pressed me to eat, and seemed astonished when on account of

their dirt I only took a small bunch. I kept the grapes in my hands for some time before I could muster resolution to eat them. I began at last, one by one, trying to wipe them in a handkerchief without their perceiving it; but I was mistaken, for their eyes were fixed upon me very closely: an old woman saw what I was doing, and ran and fetched me a burdock of water. I did not ask for water at first, as, not knowing the customs of these people, I was afraid to do any thing to offend them.

I now gave my little present of beads and a looking-glass, which contained a drawer: the beads pleased them, and the glass, being the largest they had ever seen, and made to stand by itself, was to them a matter of astonishment. To describe the tricks the women played with it, tearing it from each other, and setting it in any way but the right, would be thought a caricature. I at first attempted to show them the right way to use it, but there is no other method with those women than letting them have their own way; and I believe it is pretty well so in more civilized countries, or I am much mistaken. When the wife perceived they had got the glass out of its frame, she put it in a little room, and locked it up with the beads: they then began their examination of my dress,

as the man was not there, which I had reason to be sorry enough for. I was then in European clothes.

The first thing was my hat and hair; my neckerchief of black silk, which they coveted much; next the buttons of my coat: nothing could persuade them but money was hid in them. I opened one, to convince them of the contrary: this seemingly did not satisfy them, for, judging by their own tricks, they thought it was one put there purposely to deceive. I verily believe, if the man had not now come in, they would have been very troublesome. However I learnt sufficient in this my first visit to guide me in future, and to put on a greater degree of consequence with other women I might have to deal with; for by showing myself free with them, on account of my ignorance of their character, they would take advantage of it. On the man coming in, they began to prepare to cook the dinner for the Aga, which consisted of a dish of bamià boiled in mutton broth, poured over bread, with a little mutton, and some minced meat, mixed up with rice into balls: what other ingredients might be mixed shall by me be nameless; the cleanliness of this preparation I have not eloquence to describe: the horror I felt at the idea that I should be obliged

to eat of it, was more than my English stomach could reconcile at that moment. They brought me all the dishes before they took them out to the Aga and Mr. B., who was to dine with him; the first was the bamià, which I refused, but I took a piece of the boiled mutton, as being the cleanest, with some bread: that would not do: the wife took some of the minced meat and rice in her hands, and insisted on my eating it, making me understand it was the best. At last all was carried to the Aga. I was then served with the customary coffee and pipe. The house, or rather stable, consisted of four walls, which had the sky for its ceiling, inclosing two small rooms; one in which the Aga used to keep his treasure locked, such as coffee, coffee-cups, tobacco, &c.; the other was the wife's, and contained all their great wardrobe, besides bread, onions, flour, dhourra, oil, and many other things of the kind. The furniture consisted of water jars, sieves to clean the corn and sift the flour, a few earthen pots to cook in, some wooden bowls to eat out of, an oven, and some burdocks for cooling water, a small coffee-pot, and old mats to lie on. I took my leave, giving the children and women a small present of money, promising to call and see them on my return.

Next morning another wife of the Aga sent me word she would be glad to see me. I felt little inclination to go, but not wishing to make any distinction between them, I went, and found, to my surprise, a very pretty young woman: she lived next door to the other, who got upon the walls to see what was passing between us. She had no coffee to give me, but instead presented me with some dates and dhourra in grain. She seemed much afraid of the other wife. Though pretty in my eyes, she was not thought so by her own people; the other, though old, was considered the greatest beauty in Assouan, on account of her being so extremely fat. Their hair was plaited after the Nubian custom, adorned with a few gold ornaments, with plenty of stinking raw fat, and a certain bark of a tree beat in powder to make it black besides, giving a horrid perfume, which they consider as a great improvement to their charms: it is not the same powder they use in blacking the eyebrows and eyelids. I made her a present of some beads, which she tried to hide, and I wished her farewell.

On our arrival at Ybsambul I did not go on shore. The wife of Davoud Cacheff having heard there was a Frank woman on board, sent a young negro girl on purpose to see what kind

of animal I was: she was rather shy to come near me at first, but the men telling her if she came into the boat the setté would give her a bakshis, she came with reluctance. I gave her some beads, which instantly got the better of her fears, and she observed every thing on board minutely. Having kept her eyes fixed upon a half-pint basin, she jumped up and ran away; she returned in a few minutes, bringing me some dhourra bread and dates, telling me her mistress hoped I would not refuse to send her that beautiful basin, pointing to it: it was curious to see the anxiety the girl showed, for fear I should not give it to her: she made me understand her mistress had taken all the beads I had given her. I gave her some more, with the wonderful basin and a plate like it. The joy the poor thing felt on receiving it was such, that in her hurry to get out of the boat she had nearly broke them.

On our return from the Shallal we stopped at the village Eshike to transact some business with Hosseyn Cacheff. I remained on board while Mr. B. went to visit him; during which time the women of the village with their children came running towards the boat; but some men belonging to the Cacheff would not let them approach, and those who pressed forward they

any thing in return. On seeing Mr. B. and some of the Cacheff's men at a distance, they set up a great shout, and made me understand they must go. I was very sorry to part so soon with those women: their manners were much more friendly than I have ever met with: they watched the boat at a distance till we left the shore.

On our return to Ybsambul I went to visit Davoud Cacheff's wife: she had been previously informed of my intended visit, and accordingly put herself and palace in order: by the look of the building outside, I certainly expected to have found something better inside; but it was much the same as that of Assouan. On entering, I found her sitting on black goats' skins sewed together; I perceived this was considered a mark of grandeur that was not used in common: she got up, and after saluting me took the said skin and placed it for me to sit on, and sat on the earth herself. I would, with much pleasure, have dispensed with the skin. She was dressed in a blue cotton gown of Lower Egypt, which is considered a very grand dress in Nubia. The coffee that was brought me was some we had given them on passing, as they can seldom have any: they use kerkadan, a small grain, the produce of the

country, of which I have a few. Her young child was lying on a skin naked: it was twenty days old: but she scarcely took any notice of it. I gave her some different kinds of beads; she was surprised I did not wear any myself. I informed her as well as I could that I was dressed as a man; she then spoke softly to the little girl, the slave before mentioned, who came and sat down by me, and some other old hags she had sent for: the girl first untied my neckerchief, examined my coat, and showed as much curiosity about the buttons as my friends at Assouan; their remarks on my corsets, which I still wore, were extremely sensible. I made them understand they belonged to the female part of my dress, not knowing the custom that is come up since I left Europe: they kept crying *tayib, tayib,* (good) at every thing I showed them. The Nubian women in general I found more kind and civil, and did not show that invidious jealousy and covetousness the Arab women possess. After satisfying their curiosity about my clothes, she ordered the women, whom she had sent for on purpose, to dance, thinking to amuse me; but unfortunately I did not appreciate this mark of respect they thought they were paying me. Some time after I got up and

bade her farewell, though she wished me to stay longer.

During my stay there a young woman came on board, begging me to give her some beads, showing me at the same time she had but very few, among which I saw she had two or three antique beads of cornelian, with a drop, which she exchanged with me for other beads, and went away very highly pleased. I was well content with my exchange, and was determined to go among the women at every place we might stop at. On our arrival at the isle of Philoe, I, according to custom, left Mr. B. and went in search of the women. The first I met was a pretty young female with a child on her shoulder, who saluted me in a very friendly way, and offered to show me about the place: in a few moments after we were joined by an old woman and her daughter, a very pretty girl; she did not seem pleased with the notice I took of the other young woman, to whose child I had given some beads; but I have reason to think they did not know I was a woman, for they had not seen any of the people of our boat, and as they had seen some Europeans some months before in the same kind of dress, it is possible they were mistaken. Seeing the

other had got beads, she demanded some in a rough manner; however I gave her the same quantity I had given the other: she asked, in an importunate manner, for more, and made as if she would return those I had given her if I did not: on seeing this I took them from her, and gave them with some more to the first young woman. She got in a passion, and attempted to take them from her, which I prevented; she then begged me more civilly to give her some, but I would not give her any then, and made her understand I would not be compelled. After this we went to see the different temples; we were joined by other women belonging to the island. After seeing all the buildings, we came to a very small temple, wherein this same lady lived: it was closed by a door, but she offered to show it to me. She took me by the hand very kindly, and seemed to have forgot the little dispute about the beads, and was unlocking the door, when my good friend with the child gave me a squeeze on the right arm, which was next to her, and made me a sign not to go in: I concluded she had heard the other express some bad intention against me. I refused to go in. I could not conceive why the other did not wish me to enter: she seemed pleased I took the hint, and immediately showed me back

to where Mr. B. was. I gave her and another good-natured old woman a small bakshis, and I passed the remainder of the day at the Morada, in exchanging beads with the women. Were I to mark down every thing that I saw, or that happened to me, it would be thought, perhaps, too trivial.

On our return to Assouan we had to procure a boat to take us to Luxor. The Aga wished me to go and stop with his beautiful fat wife till we got a boat, which I positively refused, preferring rather to rest under the palm-trees than run the risk of being more disagreeably accommodated. After fixing on a spot, we had all our luggage which we had brought with us, and likewise all that which we had left with the Aga, particularly a large mat, which I was happy to be in possession of: I had it immediately spread on the ground, one part for our mattresses, and the other part to eat off. I was flattering myself we should be very comfortable, and get a little rest from much fatigue, after being screwed up in a small boat for a month. After all was prepared for the night's lodging, the Aga made his appearance, followed by a servant, bringing a tray with a number of dishes, which he said he had prepared for us and himself. I am certain it was the first time

the Aga in his life had dipped in the same dish, *sour sour*, together with a woman. After our feast was over he wished us good night. We tried to sleep, but to no purpose; we were much tormented, as we supposed, by ants from the trees.

The next morning early we went on board a little boat, scarcely large enough to hold us; there was no other, and we were in a great hurry to reach Thebes. The large mat I mentioned before, I had spread over the boat, covered with other small ones, to shade us from the sun: but woe unto us! the wicked Aga had, during our absence, used the mat all the time we were in Nubia, and on our return had it rolled up as we left it, and the very thing we had been guarding so perseveringly against befel us. What with being attacked with an intermitting fever, without medicine or tea, and not being able to lay my mattress straight, besides the dreadful situation the miserable mat had involved us in, made our condition very unpleasant indeed.

We at last reached Luxor. Still there was no rest for the soles of our feet. There was no boat to take the great colossal head on board; and, notwithstanding this poor accommodation, we were obliged to set off for Gheneh.

We had no sooner arrived there than we were obliged to return, as there was a large boat pressed for the use of the bashaw, wherein some Franks had taken their passage as far as Assouan, which boat was promised to Mr. B. for the head. We tied our little boat to the large one. We had come down well enough with the stream with our miserable bark; but on going against it we had not set off twenty minutes when the Arabs began to cry out most dreadfully: in a moment we found the boat half full of water. Fortunately the large boat, perceiving our danger, ran to land immediately, and we went on board of it.

The next morning we arrived at the wished-for haven. Mr. B. had but just time to put me in a house, where he was informed there was a room on the top for me; he was then obliged to sail to Esne, to secure the boat.

This was the first time I had ever been left alone with the Arabs without an interpreter or an European, with about twenty Arab words in my mouth. What they denominated a room consisted of four walls open to the sky, full of dates put to dry in the sun, an oven in one corner, a water jar, and a fire-place of three bricks for a pot to stand on, without a chimney; and this place not to myself, as it was the apartment of the women. I never in my life felt so

isolated and miserable, in a violent fever, exposed to the burning sun; besides the torment to have all the women of the village coming out of curiosity to see me. At last I began seriously to think of inclosing one corner of this place for myself: it fortunately happened to be market day; I sent to buy some mats, and with the help of the women (I was going to say), who did more harm than good, I made me a comfortable little room, inclosed and covered over: I had all my things taken in. Beside the pleasure to be by myself, I had the additional luxury of two ounces of tea, which I had received from Cairo by return of a courier. I felt more content at that moment than I now should in the first palace in Europe. The inmates of the other part were an old woman, four daughters, and a daughter-in-law, the wife of the master of the house. During this time I observed a woman bringing some meat: they made me understand it was for me; but on account of the fever I then laboured under, I did not mean to eat any: I made me some tea, and retired to my apartment, where I could see every thing that passed, and from whence I saw the daughter-in-law with the meat between her teeth, one hand holding it out, and the other with a bad knife, cutting or rather tearing it up till she

made it small enough to her mind. I considered it very lucky I was not hungry or inclined to eat: when done, the poor woman brought it, and begged me to eat: I told her as well as I could, that after taking the tea I could not take any thing else. I pressed her to eat, which she did, no doubt to let me see there was not any thing in it to hurt me; I broke some bread with her and eat a little, to let her see I did not object to eat with her. I had just began to enjoy a little repose, when I had an attack of ophthalmia. During the first ten days a virulent humour discharged from my eyes: I had not any thing to apply to them: I could not bear the light. I used to filter the water to wash them. Whenever the women saw me wash them with water they would all set up a cry, telling me it was very bad, and that it was my washing them every morning that had made them so. In Nubia they had the same idea.

During this time Mr. B. had to go several times backwards and forwards to Esne and Gheneh, which he could not avoid. I must do justice to the Arab women, Mahometans as well as Christians, for their kind treatment of me; there was not a day I was not visited by the women of Luxor, Carnak, and other villages

near: the Christian women, in particular, used to burn certain herbs in a small earthen pot, repeating prayers, and making the sign of the cross over it; the Mahometan women waiting with great anxiety to get possession of the blessed ashes that might be left, thinking as those were done for a Christian it would have its full virtue, which, if done for them, would not have the same effect: for example, the last time I was at Luxor, and on the point of leaving it, I showed to some of the men by putting scorpions in oil they would have a remedy against the bite; I believe oil alone would be as efficacious. They looked at me and shook their heads, and said I had some other secret which I put into it. When I went in my little room, the second year I was there, scarcely a night passed I was not called up by people who had been bit; it was useless my sending out the oil to them, for unless I did it myself they took it in their heads it would have no effect. I make these remarks only to show the incredulity of the Arabs; the most simple things are by them kept as great secrets, which makes them pass for wise and learned men. Most villages have one of those great men of knowledge; therefore if a traveller is kind enough to tell them any thing to be serviceable, they will not believe but he keeps the

great secret back, as they are accustomed to from the example of their own wise men.

To return to my eyes; they were determined not to be cured so easily: blest with the comforters of Job, the women told me in twenty days perhaps I might get better; but if not in that time, it would go on for forty days, and finished by crying *malash* (no matter). Instead of being better at the end of twenty days, I became totally blind. I cannot describe the agony I felt on the occasion: I thought I had lost my sight for ever. My situation was not an enviable one; the women still crying *malash*. The last stage of the disorder was truly dreadful; the eyelids lost their power, I could not lift them up: this was another blow. The women boiled garlic in water to steam my eyes over: it is possible it might have done some good, though I did not feel the effect immediately. I found their experience in this matter perfectly correct; the eyelids began to gain strength, and by degrees, at the end of forty days, I could see a little.

By this time Mr. B. had got the colossal head on board, when he was attacked with the same disorder. I have not the presumption to give a fixed opinion on what it proceeds from, I only remark how I came by it. I had been the night

before standing sidewise by a hole, that served for a window, in the wall of my apartment; I felt at the time a draught of wind to my eyes, but took no notice of it. The same way Mr. B. got his; he received a blast of wind. It is in general supposed it proceeds from the great heat or sands, which the air is at times full of: it may be so; I speak from my own experience only. At this time we had been in Egypt and Nubia eighteen months, ten of which we resided at Soubra, a short distance from Cairo, in front of the Nile, exposed to all winds. We had no glass windows, therefore if the hot winds affected the eyes, I think we should not have escaped all this time, annoyed and exposed as we had been in Egypt and Nubia; at Soubra, in the time of the camseens, our shutters were not sufficient to keep the sands out. For hours the air has been full of hot sands, so as to render it troublesome to breathe, and obliged us to keep our eyes shut. During this time I expected every day we should be affected with this disorder; but nothing happened, except feeling my eyes a little uneasy in consequence of the hot winds. I used to wash them, which gave me instant relief. I found my sight much clearer at that period than I had it in Europe. The great perspiration, in my simple opinion,

helps to clear the sight, provided it does not go into the eyes.

After getting well of this attack, I made it a rule to wash my eyes daily with water mixed with aqua vitæ, which strengthened them much: if ever I found them inclined to a relapse, I made the wash stronger, and kept washing them several times in the day: it never failed to cure them; though I have never had my eyes so strong as they were before.

On my second arrival at Philoe, on June the 5th, 1817, I found Mr. B. and some countrymen of mine preparing to depart for Ybsambul. Mr. B. felt very anxious to finish opening the temple, which he had began on our first visit the year before, when there was not one European with us. My wishes were to go also, but as we could not afford to incur the expenses of a boat expressly for that occasion, I was obliged to remain at the isle, to my great mortification, and left that country without seeing the inside of that interesting temple, which had occasioned us so much anxiety the preceding year. I still live in hopes. I cannot pass this over without dwelling a little on the partiality of some of my countrymen, who on their visiting Ybsambul, some time afterwards, gave the merit to others, and not to the right person; such is liberality

and love of truth at the present day. Truth must be sacrificed by some travellers, because they are absolutely afraid of speaking, for fear of gaining the ill will of some of their colleagues.

I was informed by some one who was there, that the boatman, as well as the servants of Mr. Salt, who accompanied Mr. Beechey, had as much merit in assisting in the concern as the other gentlemen, but they were not English. Had I been there, I should have helped to remove the sand as well as them, as far as my strength would have allowed me on such an occasion, and claimed as much merit.

During Mr. B.'s absence, I took up my residence on the top of the temple of Osiris in that island, and with the help of some mud walls, I had inclosed two comfortable rooms. It was rumoured about there were thieves on the island opposite, though I rather think it was a trick to see what effect it might have on me. I thought it proper to guard even against those Barabras that had been engaged by Mr. B. to guard me. I had a servant with me at this time who had been with us some years: we kept the fire-arms always ready, and made our guards see we were not afraid, and that they might inform their friends we had plenty of

powder and ammunition for their reception. It is well known that the people fear you when they know you do not fear them. They knew there was a deal of luggage left with me, and saw some silver spoons and forks which were brought up for the use of Mr. Beechey; and the servant used to let the Arabs and Nubians see and clean them. These people, when they see trunks or boxes belonging to Europeans, judge they are full of gold and silver, particularly after having seen such unnecessary things as spoons and forks of that metal. I was visited every day by the women inhabiting the different villages on the other side of the Nile; they used to cross on a ramouse, bringing sometimes one or two beads of cornelian antiques, or a little barley, some eggs, and onions, getting in exchange glass beads or small looking-glasses. My old acquaintance from the first year came to see me, particularly the friendly Zara, with the good old woman, who hailed me affectionately, and continued so to the last. The old woman was the merriest and best-natured simple creature I ever met with: she would not have disgraced England itself; she used to make many sensible remarks upon our customs. Her husband and two fine lads were killed in a battle with another tribe, mentioned by our much

esteemed friend Burckhardt, page the 6th, account of Philoe. One day, on seeing some of our coarse cloth, she, in a very humble tone, asked me, if I had got an old piece of the same kind to put on her head, as she had not got any thing, she should be very happy. I told her I would look if I possessed such a thing, for I made it a rule, from dear bought experience, never to give any thing on the moment it was asked for: on the next day I gave her a piece. I cannot describe the joy she expressed on receiving this present; but after examining it some time, she said it was too clean, and would spoil her head, and she must make it dirty before she could use it. The reason she gave was, that being clean it would draw all the grease out of her hair, and particularly as all kind of fat, butter or oil, was very scarce and hard to be got: besides the beauty the glitter of the fat gives, it preserves the head against the burning heat of the sun. She wanted to go with me to my bellad, meaning my village or country (they knew of no other town besides Stambul or Mesr), telling me she would wear Franks clothes, or any thing I would give her, showing me by pantomime she would wash my feet and clothes, make my bread, cook for me, and any thing else I might want; the only stipulation

she made was, that I must give her wheat bread, and not dhourra. If she could have spoken Arabic I should have taken her: they certainly have not the prejudice of the Arab women.

One day some of my people brought twelve fowls; a native told me to look at them, for they were not fit to eat, as they were full of vermin, and the skins sore, desiring me not to tell who told me. On finding what he said was true, I desired to know who they were brought from; but that was a secret none dared to tell me. All that I could find out was, that ten had been bought from a woman from the opposite island, and two from the she devil, as they style her, inhabiting the small temple, whom I had affronted on my first visit the year before: the women begged me not to have any thing to do with her, calling her a fright, and many other names; but as I had a reason to suppose the whole was brought from her, I was determined not to let such an imposition pass, as I had longer to stay in the island than they knew of. The women I could perceive did not give me the above advice in earnest, as she had made them all tremble at her. I made a boy, a native of the place, and who had been with us on our first voyage, pick out the two fowls and carry them back, and desire her to give me two better,

or send the money back: the women laughed, and said I should never get one or the other; which made me more determined. The next day I went myself with the boy and an old man: the boy told me to take my pistols, or she might do something bad to me; I took them, and put them under my coat, not on account of her, but it was well for those who were with me to know I had such a thing. When she saw me coming she called her mother, thinking to frighten me; the other woman stood at a respectable distance, not daring to approach. I made the old man demand better fowls or money; the old woman abused me much, with her daughter; I thought it then time to speak in a commanding tone. I went up to them, and insisted they should speak no more. The mother, on seeing I was not to be frightened, began to cry out dreadfully, and beat herself, and fling dirt over her head, and exclaim they were lost. I left them, threatening vengeance against them if they did not send me the money or fowls. Seeing she could not succeed in mastering me, the next morning she sent me word she wished to be in peace with me, and that she would send me two better fowls. I sent her word she must bring them herself. She came with her mother with two better fowls, kissed my hands, and

begged me not to think any more of it. I told her it was not the fowls or money I wanted, but that I would not let any one impose on me: I then made her a present of the two fowls she had brought, and gave her some beads. I then called in my friendly Zara, and gave her the other ten fowls: she had never been so rich in her life. She said the only food herself, her husband, and two children, had daily, was a small bowl of dhourra, boiled in the morning, with a little bread of that grain, and the same at night. She said she could clean the fowls by washing them in salt-water. Peace was once more restored in the island, to the no small gratification of the rest of the women, to see I had conquered the great devil. She used to beat their children whenever she could catch them, because she had none herself.

One thing I must observe, which I did not think to mention, till on reading in page 146 of Burckhardt's account of Nubia, of the dreadful death the Nubians give their wives. When the women used to recount me many particulars concerning this woman, I expressed my astonishment, as she used them so ill at times, that they did not tell her husband: the Arab women would have done so, besides exaggerating the facts. The answer a young Barabra gave me was this,

that if they did, the husband would cut her to pieces and fling her in the Nile; besides the husbands of the other women would beat them for so doing. My idea on the subject is, that it is not so much from humanity as from the dread of the consequences of such quarrels between the different tribes, that these women have learnt to be prudent.

The trifling anecdote of the fowls is, indeed, too insignificant to have been recounted; but as a countryman of mine has already made himself very liberal on this subject, whose merit lies in low buffoonery, caricaturing, and imitating, like a monkey, every one he has ever been in company with, no matter whether friends or foes, particularly against unprotected females and old men, without much regard to common decorum or delicacy, I take the present occasion of noticing his behaviour. I, indeed, pity, and feel contempt for men who daily amuse themselves by slandering any one whom their wanton malice may dislike: was my soul as illiberal as that of some of those kind of gentlemen, I have sufficient scope to return the compliment with interest. I shall say with the Arab *malash*, every thing will find its own level.

Mr. B. having returned from Ybsambul, we departed a few days afterwards for Luxor. On

my return to that place I went to my old habitation, which they had inclosed with brick walls. Unfortunately the husband had taken another wife during my absence, and had built up an apartment for her, attached to the walls of our house, whose top was covered with mats. The first wife was first cousin to her husband, and his sister was married to her brother: on account of this double tie, she took those advantages that are not allowed to women in general. There was a continual disturbance every day; and when her husband used to threaten to send her home, her brother sent him word, if he sent back his wife, he would do the same by him. The old mother-in-law, who was her aunt, of course sided privately with her niece, not account of any love for her, but to prevent her own daughter from being sent home: unfortunately all her hopes rested upon me. The Christians in the village had made much mischief, and had put her up to resist the other wife; and upon my arrival, she thought I would head the concern, and used to tell her husband when the cetté arrived, meaning me, that she would not allow him to keep his new wife: as she knew I was her friend, and as the Christian women imprudently meddled with Mahometan customs, she thought I should do the same. All I could or would do was to

give her good advice, and point out to her she was acting wrong, and contrary to her laws; and according to these laws, a man may take four wives if he can support them, which her husband could, therefore he might marry two more: and if he did not send her home, as she had no children, at least as good as none, as she only had a female child of four years old, he might make her the last, and treat her as a slave. Though it is the custom from time immemorial to marry four wives, yet they hate each other most cordially. The sly, wicked tricks they play, and the hatred that grows up between the different children, continually employ their thoughts. The husband seldom knows of the tricks they play among themselves: they are obliged to show a good humour before him; that is, if he is a husband who knows how to govern his family properly. I had felt much friendship for this woman, on account of the attention I received from her the first year, when my eyes were bad, and out of kindness to her did not see the new wife, but tried all I could to make peace between them; and often when all the women of the village went out to any feast, and she was locked in, on account of quarrelling with her, I used to intercede with her husband that she might go out with his

mother and sisters: when she got permission, she lamented and said she had got no money like the rest of the women: I would then give her some. When I tried to reconcile her to her situation, she would say, But your men have got but one wife. I told her our laws and religion did not permit them to have more.

It was customary with me every evening to ride to Carnak: I was certain on coming home to see the house in the greatest confusion. She had a great party in her favour, particularly all the Christian women, not out of love or friendship, but because the other wife was a native of Carnak. The people of Carnak and Luxor are never friendly. The sisters, who had instigated their brother originally to take another wife because of her arrogance to them, enjoyed the mortification she now suffered. One evening on coming home I found the yard full of people, and flinging stones, bricks, and any thing they could catch hold of, into the apartment of the new wife. On my entering they were in hopes I should interfere. She never would persuade herself but I would join her in so laudable a concern; but when she was convinced I would not head her party, as I told her the English never interfered with the laws or customs of others, she got outrageous against me in her heart, and

did me all the petty tricks an Arab woman is capable of; such as coming up at night softly and spoiling the jar of water which was always prepared at night to clear for the next day, and then making a noise to prevent my sleeping. One night we saw her set fire to the mats that covered the house of the other wife. One morning I am certain she put something into the water she used to prepare for my breakfast, for I was seized with a violent sickness: I took some medicine, though it left me very weak for some days. At that moment I did not suspect her, but I soon had reason to observe the change in her conduct. About a fortnight afterwards I was served the same. After this time I took care she should not do any thing more for me, and we soon after went to reside at Beban el Malook, in the entrance of one of the tombs of the kings. When I mentioned the subject to Scotch Osman, he said he was certain she had given me something to injure my health, as he said they were full of those tricks to each other. Shortly after, we left this place, and departed for Cairo.

When we arrived there, I found it impossible to remain in that place; and go again to Thebes I would not. I persuaded Mr. B. to let me visit the Holy Land. It was that idea only

that had brought me first into Egypt; and as I knew circumstances might prevent him from his intended visit to that place, and that I should be obliged likewise to depart without seeing it, I took this opportunity. I accordingly left Cairo on the 5th of January, 1818, and arrived at Damietta on the 10th, where I was detained two months, through the negligence of our agent. One month I staid in his house, in the apartments of his mother, waiting with the utmost anxiety to hear if there was water enough to take the ships out of the Bogos, when, one day being on the top of the house, I saw a ship go out. It was vexatious to see myself detained there when other ships could go out. My passage had been taken on board of a ship the day after I had arrived there, with the promise of being the first to set off. I had then waited a month. I insisted on going on board, which I did that night; and, with the continual hopes of daily going, I was detained another month. At last we departed, and arrived in Jaffa on the 9th of March; and left there on the 11th for Rama, where we slept, and arrived in Jerusalem on the 12th of March. I shall never forget the effect the first sight of the walls of that memorable place had on me. I arrived just in time to witness the Catholic ceremony

that took place the three last days of Passion Week, inside of the building that covers the Holy Sepulchre. My much esteemed and respected countryman, Maundrell, has given so exact and minute an account, that I feel myself incapable of giving a better.

On the 1st of May I went to the Jordan. A Christian merchant of Jerusalem, a relation of our consul at Jaffa, provided me a mule and a driver he could depend upon, to accompany me. I set off some time before the governor who goes to protect the pilgrims: they were all on the sides of the road, waiting for the signal of departure, on my arrival at the boundaries, where none dare go beyond. A black man who was put as guard there, on seeing me ride on, galloped furiously up to me, gave my poor mule a blow, and desired me to stop. On his trying to take hold of the mule, I aimed a blow at him with a corbatch, which he avoided, brandishing his sword at me. The mule then stopped, and I slipt off, being determined to be as obstinate. I dared him to touch me, and walked on, leaving both mule and driver behind, who was much frightened at my insisting to go on. When outside of the boundaries I looked back, and, to my surprise, saw the man driving the mule after me.

My wish was to arrive in the valley of Jericho before the great concourse of pilgrims. As I had no one but myself to depend upon, I wished to procure a spot where I could be out of the crowd; and, without putting myself under obligation to any one, I just arrived in time to take possession of two bushes. I made the man cover them over with Arab shawls to shade me from the sun, and remained there till our departure for the Jordan. During the afternoon, an European traveller we had known in Egypt, in his strolling about encountered me, and politely offered to render me any services he could in that place; but in those journeys I made it an invariable rule to be independent of every one, that it might not be said, if it had not been for *me* or for *us*, she could not have gone on; and indeed as it was, I could not escape petty hints from a countryman of mine, who, "for his part, had no notion of people being so romantic as to travel about, who had no fortune to support it."

The European traveller whom I mentioned before informed the English party where I was, some of whom kindly condescended to visit me, and invited me to their tent, which I justly refused; and though the only European woman there, I was better where I was than expose

myself to receive some polite insults, which some of the party were so well versed in towards women. Yet it is true I felt a little cowardly as the night drew on.

The gentleman who had engaged my servant, who wanted to return to England, was good enough to permit him to come and guard me till we should depart. I felt a little fear, though I took care no one should know it, particularly when the pilgrims were made to enter the camp, which I did not, as I had nowhere to go to. It is true I might have joined some Syrian women; but the next day I should have had no peace, for they would have spread it about among the pilgrims I was a woman. As I had now some one that could answer the guards as they passed, I had nothing more to fear; for I never could have got the poor driver that was with me to have courage enough to answer them. Some time before daylight I mounted my mule, as all the pilgrims were in motion. We all set off. I find it impossible to describe the scene. Camels, horses, mules, donkeys, mixed in confusion together; women and children, screaming and crying, hung at the sides of the camels in baskets. I was in danger of being knocked off my mule by their coming in contact with me. All my man did was to drive my mule,

no matter for what was on it, sometimes in profound darkness, at other moments the glare from the fire-pots showed me the confusion of the scene, the negro guards flying about to keep us together. We arrived at the Jordan by break of day. The principal part of the pilgrims were Greeks. They all took with them a new gown, in which they bathe in the Jordan: they immediately after fold it up, wet as it is, and on their return to the valley of Jericho, they open and dry it: when arrived at Jerusalem, they take some wax candles that were lighted at the holy fire that descended from Heaven into the Holy Sepulchre on a feast-day of theirs, and make the sign of the cross on the said gown with the wicks of the above candles: this gown is to be kept till they die, and in it they are to be buried. Hell has no power over those who are thus attired.

After resting some time on our return to the valley, we once more set off for Jerusalem, where we arrived late at night, all fatigued enough.

A noble family then at Jerusalem, from whom I received much politeness, hearing I meant to go to Nazareth some time before I quitted the Holy Land, as they were going there, kindly invited me join their party; which opportunity

I gladly embraced. Being a good many in number, they took the most interesting roads mentioned in Scripture, and which road is not always safe for two or three to pass. We left Jerusalem on the 8th of May, 1818, and arrived at Nazareth on the 14th, where I remained.

It was my intention to have remained there some time, but the Christian Arabs employed in the convent had reported in the village I was some great person in disguise. Accordingly, I never could go out without being followed by a concourse of women and children. Having seen every thing that was interesting in that place, I left it eight days after. The superior engaged a Christian Mokaro to go with me. I left Nazareth on Friday, 22nd of May, in the evening, with the intention of travelling all night; on account of the heat, and particularly as I was alone, to avoid meeting any Arab tribes. By the time the sun was hid we arrived at some long black tents belonging to the shepherds of the Bashaw of Acre: they, according to the custom of the world, judging me wrongly by my dress, took me into the tent of the men; that of the women joined this, but none dared to make their appearance. I was presented with coffee and fresh milk from the goats. They killed a kid. We eat with a friendly

hospitality together, unknown in Europe. I am entirely indebted to the great cowardice of my Mokaro for keeping the secret of my being a woman. He begged of me to remain there till twelve o'clock, as being a safer hour to depart. Having consented, I put my portmanteau under my head, and covering myself up in my burnoose, I composed myself to sleep; but the fleas, to welcome my arrival, were determined I should not. Unfortunately for me, they did not prevent my Mokaro from sleeping. Having awoke him, I desired him to prepare for departure, which he positively refused; alleging, by way of excuse, that on our passing the different tents, though the people might be asleep, the dogs were not, and would fly out upon us, and many more excuses. Finding I could not prevail, patience was my only remedy: with much persuasion, an hour before daybreak on the 23d, we departed. I never suffered in Egypt or Nubia such a dreadful unwholesome heat as on this day.

I could enter into many particulars; such as, at daybreak meeting with a camp of Arabs in their tents, all busily employed in preparing cheese, sour milk, and gista, or clouted cream; women churning butter in the skins of goats, hung up in the middle of three poles, which

they kept shaking. Going on, we met with a number of wild-looking Arabs; which not only frightened my poor Mokaro, but would have frightened Munchausen himself, had he been there; and I must confess, I did not feel very courageous myself. We arrived, in the evening, at the most wretched, miserable Turkish village I had ever met with. I would not go to the Sheik, which is customary, as I knew my Mokaro would have told him who I was. We went to an inclosed yard belonging to some poor miserable creatures, the most wretched in Egypt; where, a princess, compared to the people of this village, I fixed upon a spot, and was in hopes of resting a little after the miserable night and day I had passed. During the time I was eating some bread and cucumber, the only thing I could obtain, a number of men, women, and children came, and said I was passing that road to avoid paying the tribute that Christians are liable to. I had left my firman at Jerusalem, and I began to consider what to do, as the Europeans are exempted from paying. I was determined not to give any thing. On my desiring my Mokaro to tell the people to go away, that they had no right to demand any thing from me, instead of telling them so, he begged me to give the people something, or,

he said, it would be bad for us. This made me nearly lose patience, and I saw into the trick. Having hinted them myself to go away, but still resisting, and being importunate, I got up in a threatening manner, and began to open my portmanteau. The Mokaro not knowing but that I might have pistols in it, began to tell them to disperse. I complained unjustly of the few fleas I had the preceding night at the shepherd's tent; for the horrid torture I suffered this night no words can express: they must have been in thousands. The very inmates, accustomed as they were to them, were far from sleeping sound, scratching and rubbing in a most miserable way, and at times getting up and shaking themselves, and walking about, but seemingly unconscious of what made them so miserable. Some time back I might have got a premium in Spain from the Holy Inquisition for such an invaluable addition of cruel torture.

We left this village of fleas on the 24th, two hours before day. The country we passed this day was finely cultivated, and the best I have seen since I left Europe. We saw immense quantities of Indian figs.

We arrived at the convent of Rama at one. I went to bed immediately, being too much

fatigued to eat; not so much from the journey, as that was trifling, but from the dreadful nights I had passed. I rested in this quiet, peaceful retreat till the 27th. Its situation is beautiful: from the top there is a fine view of the country for miles. We departed for Jerusalem on Wednesday, where I went to remain till Mr. B. should come for me, which was his original intention. During this time I tried all means I possibly could to enter the temple of Solomon, but to no purpose, though often promised.

When the Turks want to repair any buildings, they send to Acre and other places for the poor Christian Arabs, who do all the labourers' work, though they allow no Christian to enter into the temple. Inconsistent as they are, they are glad enough to have them to repair or build their sacred places; and when finished, purify it from their contamination. Such was the case when I arrived at Jerusalem: the temples were undergoing a repair. The Christians employed in this work were nearly all Catholics. They were, of course, lodged in a quarter appropriated by the convent for pilgrims and Europeans; in which quarter I was, as women are not allowed to enter the convent. As I daily mixed among those people, it struck me, that by their means I might get into the temple. Some one put it

into my head, after the men had given up all hopes of assisting me to enter, that it might be possible, if the men could procure permission for their wives to enter, as they had been allowed to go in when they first began to repair the temple, that by dressing myself like one of them, I might enter with them. It was a good plan; but the temple was nearly finished, and the Turks did not care to oblige them. They did not, however, tell me they could not get permission; but, on the contrary, said they had procured it, and I should go in with their women. According to the time appointed, they brought me the clothes. Being dressed, and my face comfortably smothered up in July, my feet cramped into boots with high heels, that were not large enough for me, but like the glass slipper, I would have suffered any thing rather than not go, off we went. I cannot describe the sensations I felt between hope and fear. After going down hill for some time, creeping like snails, as it is not the custom to walk fast, beside the misery I endured, from my toes being cut by being flung forwards by the high heels, we arrived at Mount Sion, where stands the Moska where our Blessed Saviour eat his last supper with his disciples, and where the tomb of David and Solomon is. As I had seen it on

the outside on my first arrival, I knew I could enter at any time for a dollar. The women began to whisper among themselves, and called their husbands out, I thought for the purpose of accompanying us to the temple; but no one can imagine the cruel disappointment, when they told me this was the temple. Judging me like their own women, they thought they could pass this off as the temple, and get the bakshis from me. I instantly saw their intention, when too late. What with the disappointment, and the imposition they had put upon me, and the state of my feet, and the shame I felt at having been deceived by those women, I refused to enter, and began to scold them for the trick they wanted to play me. Seeing I knew this place was not the temple, they seemed for a few moments quite stupefied; at last they began to excuse themselves, saying they had just heard they could not get permission for their wives to enter: but I was not in a humour to listen to those stories. They, thinking to pacify me, told me the Ramadan would begin in a few days, and that it would be easy enough to get me in then. I had lost all confidence, and was quite indifferent to all they could say. After venting my passion a little, I went into the Moska. I returned properly mortified, and

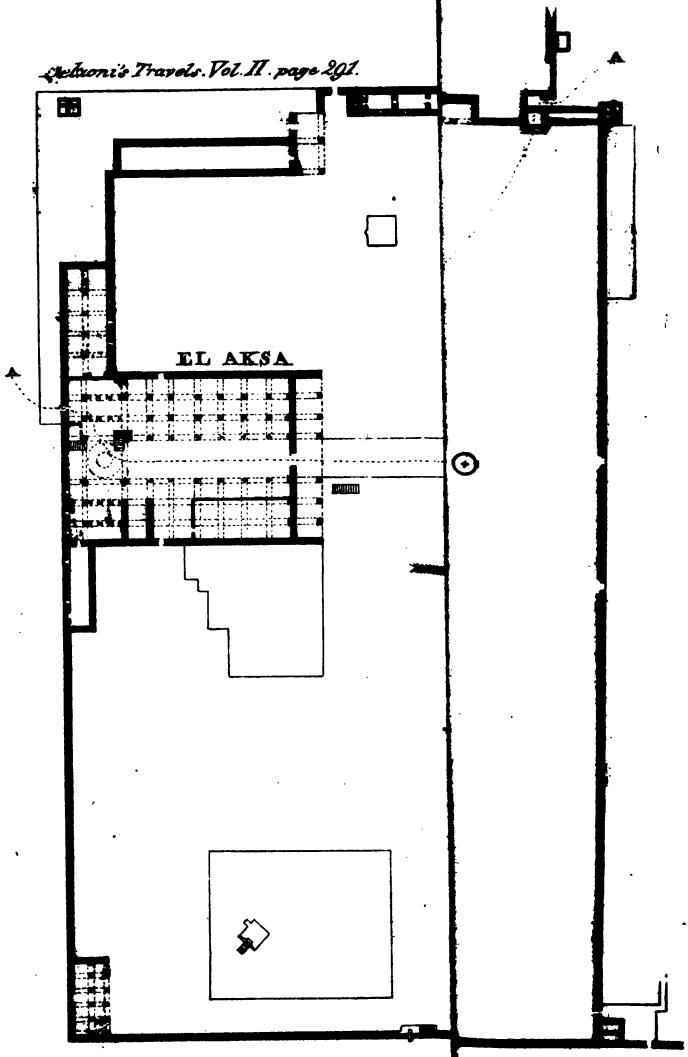
shut myself up in my room, and would not let any of the women come nigh me. They sent me all the excuses possible, with a thousand promises. After this I went to Bethlehem and to St. Giovanni, and to the desert where he preached, and to the valley where David killed Goliath. After my return, I began to prepare to depart for that sink of vice and wickedness, Grand Cairo, as I had received letters from Mr. B. that there was no chance of his being able to visit Syria, at least for some months. During my preparation for my voyage, the drogueman of Mr. Bankes arrived in Jerusalem to fetch the doctor of the convent, as he was ill in Jaffa. This man had been some time in Nubia with Mr. Belzoni. I took this opportunity, as I did not dare to trust the interpreter of the convent, to get this man to go to the head scrivan of the temple, telling him what I would give him if he could succeed in getting me in. The drogueman returned, telling me the man would give me an answer in the evening: it was only a trial, for I had no hopes. The drogueman told me the scrivan said, if I had been a man he could get me in. Of course, when he heard that, he thought of his master, who he knew wished much to enter two years before. A few days after this,

having all my things ready, and my mules engaged, I took a little boy of nine years old, son of the porter, well known by travellers, and told him to show me the way to the door that leads into the grounds where the temple was. Leaving the boy at the gate, I walked slowly on. I had got half way towards the steps, when I saw a Turk at a distance; but being dressed as one, he took no notice of me. I had got black shoes on, which I had blacked for the Passion Week, to enter the Holy Sepulchre, and which I was determined to wear all the time in the Holy Land, and which I have now. The weeds prevented my shoes from being seen, otherwise I should have been known for a Christian. I at last got to the steps on the north, that lead up to the platform where the Holy of Holies stands. During the time I took to consider whether I should venture to go on, I found myself on the top. Here I had to consider again; but imperceptibly I walked on, and passed the door on the east, and came to that on the south, which has an inscription over it, and which looks towards steps opposite to those I came up. I passed and went towards that on the west, and then to the northern, and passed again the one on the east, and came again to the southern door, which I went up to, and

looked in, and saw some pillars of marble or granite in the inside. I left it again with the intention of reconnoitring a little, to see if any Turks were in the way. I had got to the western door the second time, when I observed a man following me, but did not dare to look at him. He said to me, in Italian, when passing, "Follow me," and went on, as if not noticing me. I was surprised; but, on looking, I found it to be a Christian, with whose wife I was intimate, who lived in the same quarter, and who often said, if he had not been afraid of the other Christians, he would have taken me in. Unfortunately, the Christians are very treacherous, and betray each other to the Turks; which makes those people dislike and despise the Christians so much.

I naturally concluded he would take me into this same building; but as I could not speak to him, I followed in silence. We went down the southern steps, and passed a fountain of water which comes from Solomon's pools at Bethlehem. This water both Turks and Christians prize much; and during the time they were working there, each man was allowed to bring home a large pitcher every night for his own use; and the women used to give me some every day as a great treat. Having passed

Belzoni's Travels. Vol. II. page 201.



B. R. Baker Lithog.

Drawn by C. Hullmandel.

some cedar trees, we came to the great mosque, according to Ali Bey Ell Aksa*, a large building. In the words of Ali Bey, page 210, no Mussulman governor dare permit an infidel to pass in the territory of Mecca, or into the temple of Jerusalem. A permission of this kind would be looked upon as a horrid sacrilege: it would not be respected by the people, and the infidel would become the victim of his imprudent boldness. This edifice forms the south-east corner of the city of Jerusalem, and occupies the site

* As it has been erroneously stated that Mrs. B. only *made an attempt* to enter El Haram, she has given a map of it from Ali Bey, on which is marked the door she entered by, and the one she went out of, by which will be seen that she crossed the whole ground, went three times round El Sahhara, passed it, and entered El Aksa, the Temple of the Purification.

By the explanation of Ali Bey, El Haram, or great temple, is called also Beit el Mokkades, e Scherif, erected by the Mussulmen at Jerusalem on the ruins of the ancient temple of Solomon, and into which none but the followers of Mahommed have ever been able to gain admittance. This temple is composed of two principal parts, the one called El Aksa, consisting of a kind of immense church, with seven naves; and the other called El Sahhara, consisting of a large square platform, raised in the middle of a spacious court, and surmounted by a superb cupola. The line marked A. in the plan indicates Mrs. B.'s track over the Holy Grounds.

on which formerly stood the temple of Solomon.

When we consider the permission which Dr. Richardson had to enter, it may be observed there is some inconsistency in the above account of Ali Bey: but no, the Doctor had rendered the Capodi Verde a service in his medical capacity, which he knew not how to return in a manner sufficiently to gratify him, and to show the high estimation and gratitude he held the service he had received from him, but by granting him permission to enter the Holy Sanctuary: a permission the Emperor himself has not power to grant. It is true, he may give a firman to that effect; but when arrived in Jerusalem, and on their presenting it, they are told they do not refuse them to enter according to the firman, but it does not say any thing about coming out: therefore that he is welcome to go in if he likes, but remember, if he wishes to come out, he must embrace their religion, or suffer death in all its horrors, by being burnt alive. Such is the information I received in Jerusalem, and I have no reason to doubt the truth of it.

On entering it, the man took off his shoes, and put them under his arms. I slipt mine off; but, in the hurry on entering this building, I

left them at the door, and went after the man. This place is full of large columns and pillars, some of granite, with different capitals, in the rude Turkish style, which I could scarcely look at, after what I had seen in Egypt. We entered a recess, wherein was a large window: there I found a Christian at work. He was well known, as he had his nose cut off by the Bashaw of Acre, a little time after the French were there. He told me this was the spot where St. Simon and St. Anne had taken our Saviour in their arms and prophesied. There are some small marble and granite pillars in this place. On walking to the end of this building, where are windows which look over Siloe, they showed me a place in the wall where, as they say, originally stood a door which our Saviour used to go out of; and on the spot was a stone on which they say is the impression of our Saviour's foot. Close by there is a small staircase to ascend, similar to our pulpits, where the priests, I suppose, preach or pray with the people. The men took me into two other little rooms, one on the right and the other on the left, which were undergoing a repair, and full of rubbish of stones and mortar. They told me they were holy on account of our Saviour: for what, I could not understand. I do not attempt to

give an account of this place. I understood but very few words of Arabic, and Italian very imperfectly; and if I had, it would here have availed me nothing, for those men knew it not: that is to say, they had, when boys, and serving at mass, picked up a mixture of Italian, Portuguese, and Spanish. Therefore I saw without understanding, and had not the advantage of having every thing pointed out to me. Having seen all in that place, I expected to return the same way I came. The man, observing I had not my shoes, asked me what I had done with them: I recollected I had left them at the door on entering. On attempting to go after them, he stopped me, and said he would go for them himself. I remained in the recess before mentioned. He returned without my shoes. He said a Turk had seen them, and taken them as a witness against him that he had let a Christian enter. He seemed much frightened. Whether all this was true I know not. He gave me a pair of red shoes. I was now more vexed at the loss of my precious shoes than alarmed at the consequences, and told him positively, that he must get them, promising to give him a bakshis when he brought them to me; which he did the day after. He then took me out at a little door, thinking he was going to show me

something more, when I found myself outside the building, in a wild kind of a place; and though I kept asking where we were going, he made no answer, making a sign not to speak; but to my sorrow, I soon found out where I was, seeing we were near the Armenian convent. I had left the poor boy at the door, who knew not what had become of me. About a quarter of an hour after my return, he came into our quarter, crying and beating himself, saying that I was lost; that after he had waited some time at the door, he went in and ran all over the place to seek for me, but could not find me. This day turned out to be a day of strife; for, on my return, the carpenters, scrivans, and their wives, were quarrelling amongst themselves, because I had been in without them, and had lost the promised bakshis; each reproaching the other with having taken me in slily. The Padre Curato, a Spaniard, had been informed of the confusion in our quarter, though I had shut myself up very quietly in my room, without taking notice of the quarrelling in the yard below; indeed, I did not know it concerned me. On his coming into my room, the first word he said was, Is it true, Signora, you have been in the temple? I understood the poor father was alarmed for

fear the Turks should come to be informed of it, and should come upon the convent for a sum of money, which they are accustomed to do very often, upon one frivolous pretext or other. I answered him I had been in a building, where I was informed our Saviour was presented, and had seen a stone with the impression of our Saviour's feet on it, which I had the satisfaction of kneeling down to kiss. He had evidently come into the room to scold me; but the pious father, on knowing what a good Christian I was, could not find in his heart to proceed, only saying, "Che corragio," and telling me that the oldest friar there had never dared to go into the street that leads to the temple, which I sincerely believe. In the evening, the Christian women of this quarter having satisfied themselves that no one had taken me into the temple, came to my room, and sitting down around me, exclaimed every now and then, lifting up their hands, that it was God saved me. And when I expressed my sorrow that I did not go into the Holy of Holies on the platform, when I was on it, they would exclaim, in crossing themselves, that it was Christ and the Virgin Mary that protected me from going in, otherwise I must have been burnt, and a great many more things. But,

however, I thought it prudent to leave Jerusalem the day but one after for Jaffa. On arriving at the house of our Levantine agent, I found Mr. Bankes, who was beginning to recover from a fever. I was obliged to wait some days before I could procure a passage for Damietta. During this time I understood from the Drogueman of Mr. B. that he was buying an Albanian dress for him, with the plea of going to Rama for few days on account of ill health, and to pass on quick to Jerusalem, and proceed straight into the temple. It was a good plan, and nothing more easy; for as Mahomet passed for an Albanian, he could pass Mr. B. off as his countryman, who could not speak any other language but his own, as it is not expected an Albanian should know either Arabic or Turkish; and having practised from his Drogueman the ceremony of the prayers, there was little doubt of his succeeding.

The domestic comfort of the Christian women I had the opportunity of mixing with in Jerusalem, Bethlehem, and Nazareth, was much greater, and they were much more respected by their husbands, than any I had seen since I left England; for the state of the Christian women and natives of Egypt is not better than

the Mahometans. During a few months' residence in the Holy Land, particularly in Jerusalem, I used to go among them every day. In their houses they were particularly neat and clean: though they had neither chairs nor tables, yet, according to their customs, they were very proud to furnish their little place, such as having mattresses with good coverings, and quilts of printed cotton, which are things of some consideration in Syria, besides a handsome set of coffee-cups, and pictures on the walls: they are fond of ornaments in their houses, but every thing for use and comfort. The women in the quarters were the wives of the carpenters and scrivans employed in the temples, so that I used to see all their customs. They used to wash their clothes on Friday or Saturday, and mend and fold them up with the greatest neatness, and clean up all the house for the Sunday, which they passed in the most comfortable and amicable way: they had only to prepare their little dinner: husband and wife, father and mother, and children, always eat together, and sometimes invite a few friends to dine with them on a Sunday, or go and take a walk. The best part of the women I knew were very pretty, and some would even in England have been ac-

counted beautiful. I knew one young married woman: according to my idea of female beauty she was very fair, without that sickly fairness which is so often seen in the East: I have seen no face to please me so much in any place I have been in since; something so extremely expressive in her countenance; large, full, light blue eyes, with an engaging simplicity seldom to be met with in those countries. In general their eyes are black, and, when expressive of modesty, are very pleasing; but then there are some that disgust you by too bold or forward a look, or extreme stupidity. I visited a family belonging to a Christian merchant—I do not mean merchants like ours; but however he was very well off: his house had every domestic comfort, and was provided even with what are considered luxuries, and would, in England, be thought so too. I took a lady, then in Jerusalem, to see this family. In Bethlehem the Turks are absolutely afraid of the Christians. I one day went to see the wife and family of the Drogueman. A poor Mahometan woman came in: I was astonished to see her humility. The Christian woman treated her like a slave. The Christians had massacred a great number of Turks about fifty years ago, and this woman was one belonging to some that had been mur-

dered. By what I saw, the Christian women in those places are much superior to any others, both in regard to their household concerns, and the consideration they are treated with. In Egypt the Christians seldom eat with their wives.

The English agent had engaged a cabin for me on board a Turkish ship, and as it was not to go till the next day, he invited me to go and see a garden of his: we had scarcely arrived there, when some one came running after us, saying the ship was going to sail immediately: through this mistake I had not bought any provisions for the voyage. Fortunately for me there happened to be in Jaffa two Italians who had been on a pilgrimage to Jerusalem, one a worker in tin, and the other had served his time to the wax business in all its branches; a thing much wanted in Egypt. They wished to go to Alexandria straight forward, but not being able to procure an immediate passage, and having heard Mr. B. was an Italian, they consented to go to Cairo with me; and though it is a short passage of two or three days, yet sometimes it is much longer. Had it not been for these two men, I believe I never should have reached Cairo alive, being continually troubled with bilious fever.

A Portuguese servant of Mr. Bankes, who was left in Jaffa, exerted himself with the other two men in sending my luggage to the water side, and in procuring what little provision they could get at that late hour in the evening. We went down to the water side, with the intent of going on board. On arriving at the port-gate, I was informed the governor was sitting in it, but that he would go in a few minutes. After waiting a good half hour, I asked the consul what I was made to wait for in that manner: he told me there was no other door to go out at, but that one where the governor was sitting, and that no one could go out of it till he left it. If they were all slaves to the Turks, I told them, I was not. As I knew none of these courageous gentlemen durst speak a word to the Turks, I began to complain in bad Italian, and still worse Arabic, of my being kept a prisoner by the Turks in Jaffa. A respectable Turk, formerly belonging to the Barbary coast, and who had been to England, that is Gibraltar, which they denominate so, spoke Italian very well: he said the governor would be gone in a short time, and begged me to have patience. I told him, in broken Arabic, the English were not slaves to the Turks, loud enough for the governor to hear me.

I certainly did not think my words would have any effect. This man went to the governor, and he immediately left the place. I was glad at his going. The English agent, a Levantine, thought proper to say the governor wanted to see me, having heard I was a woman. This is not true, and if it was so, I am indebted to him for telling the governor that I was a woman. It is the custom, when any English arrive there, for him to accompany them to the governor, and, to support his high notions of dignity, he thinks they cannot be too liberal in their presents, and cries up the greatness of the riches of my lord English; but understanding I was not a rich person, though as liberal in making remuneration in return for civilities or things received as others, no doubt had reported I was a person of no consequence, which the governor hearing, he thought, though he dare not show his consequence to Englishmen, he could display it to me: at any rate, if such was his idea, the words I used in the hearing of him and [illegible] people must have made him feel very little. We went on board the ship, which was under weigh. What was my distress on finding the cabin, which had been engaged for me for a hundred and thirty piastres, full of melons, and the deck full of Albanian soldiers, which

alarmed me, on account of what I had seen in Egypt of them: and though taken ill immediately on getting on board, I insisted on being sent on shore to complain to the consul. The boat was still alongside us: the moment I insisted on going, and requested that my luggage should be put in the boat, they ordered it slily off, and all I could say was useless. The two poor men who were with me, and who knew very little of the customs of the Turks, and nothing of the language, begged me, for the love of the Virgin, not to say any thing to them, for we were in their power. Though extremely sick, I desired them not to show these people they were at all alarmed. I was still on deck: it was quite dark, and we were in great confusion, as is customary in Turkish ships, which have no regulation or compass but the stars, and pride themselves on being wiser than the Europeans. I insisted on having my cabin cleaned out, according to contract. After a great deal of talking, and trying every means they could to prevent the melons being taken out, as it was late, it was at last concluded a part should then be taken out, and the rest the next morning: my luggage was taken down, and I was accommodated as well as could be expected. The wind altered, and after three days of con-

trary weather we were obliged to put into Cyprus, where we stopped three days. We once more set sail for Damietta, and were much delayed by calms. At last, after thirteen days from the time we left Jaffa, we arrived in that port. I never suffered on the ocean what I suffered in this insignificant voyage. I must now once more mention with gratitude the respectable and decent conduct, added to the assistance these men rendered me, for I was ill the whole time I was on board. It is in these moments we see the soul of mankind, and sorry enough I was I could not show a greater liberality towards them than my limited purse would allow me. I should not have thought any sum too much for the assistance they had given me.

On arriving at Damietta I found, in the short space of six months, the mother of the consul and his sister, with whom I had lived a month in much friendship, both dead; the mother was only forty, and the sister twenty-eight, and left, I believe, a fond husband to deplore her loss, with four fine boys. I cannot help observing and thinking with the Arab, that, indeed, God was with me; for during the time I was in that house, a younger brother of the consul, about nine years old, came home one day in a

high fever; the mother told me of it; I presented her with a little tea, which she made for him, and he perspired: the next day he was better, and my going on board the ship, vexed at being detained in Damietta so long, was what saved me; for although the boy got better, yet the disease lingered about him, and a few days after my departure he was seized with a violent malignant fever, which the mother caught from him. Her daughter caught it likewise, and both died. I could not put it in their heads to refrain from eating many things which I told them were bad; the only answer I received was, What can I do? I like it, and God is good. The women, shut up as they are, employ themselves in eating every trash they can get hold of to get fat; therefore it is no wonder they are always ill. Had I staid, I probably should have had the same fate, by catching the fever from them.

After resting five days at the house of a female relation of the consul's, we departed for Cairo, where I expected to have met Mr. B. I remained there two months, during which time Abdalla, the Wahabee chief, was brought in a prisoner by the Turks, to be sent to Constantinople to be beheaded. Having inquired the day he was to enter Cairo, I took a Mameluke

who had run away from Dongola, and staid some time with Mr. B. at Ybsambul: he was now in Cairo, and I took the opportunity of having his escort about the town. We set off by break of day, and having rode in and out of that city till we were tired, each Arab giving us a different account of the road the chief was to enter, we at last heard he was arrived, and was gone up to the citadel: on our arriving there we found he was not yet come, but was expected. We went to a coffee-shop that commanded a full view of the gate, and after having waited about an hour, drinking coffee and smoking, we at last found out he was at the house of the Kakia Bey, where all the Turks were going to see him. I now gave up all hopes. We set off, however, once more in search of him, but on arriving at the Kakia Bey's house I stopped on seeing a number of Turks, and felt my courage give way, as they are very different to the Arabs, and was a little shy about entering. At last I asked the Mameluke what answer he would give in case any one should question him about who I was. He said that he would tell them I was an English Turk. I was dressed as a Mameluke, so I mustered all the consequence and courage I could assume, though, indeed, I felt a little unpleasant, fearing

the Turks should recognise me to be a woman: let it not be mistaken—they would not molest me, but their curiosity would be excited.

I went through a large yard, and entered a little room where Abdallah the chief was seated, seemingly much fatigued: I understood he had been ill on the road. The Pashaw sent his carriage for him some part of the road, but they took care to put heavy irons on him. I judged him to be about twenty-eight or thirty, of a very expressive and interesting countenance; perhaps his situation made it appear more so to me: he spoke to no one. He had a brother with a vulgar Fellah countenance, talking with every one of the Turks, particularly those belonging to the church: he wanted to make them believe, though his brother had fought against them, he never had. After we had staid some time looking at him, they ordered all out, to make room for others. I passed out with more courage than I entered, and much pleased at having gratified my curiosity so easily.

After waiting two months in Cairo, and understanding it might be some time before Mr. B. could return, I determined on a third voyage to Thebes, taking the Mameluke before mentioned. I went to Boolak, and engaged a canja

with two small cabins; one held my luggage, and the other my mattress, for which I paid 125 piastres. I left Cairo on November 27th, and arrived at Ackmim on the 11th December, at night. A heavy rain, accompanied with thunder and lightning, commenced an hour after sunset, and continued the whole of the night: it poured in torrents. My mattress and coverings were wet through, and were so for some days; and though the rain had ceased, yet it came pouring from the mountains through the lands into the Nile on each side for several days after. I arrived at Luxor on the 16th, and was informed Mr. B. was gone to the Isle of Philoe: I crossed the Nile, and took up my residence at Beban el Malook*. The men left

* I shall here take occasion to mention a little anecdote, which will give an idea how far revenge is carried by these people. Having no one to attend on me but men, I took for that purpose a young girl, the sister-in-law of the woman at Luxor who was so spiteful on my refusing to head her party against her husband's second wife, and whom I suspected to have on that account given me something to injure my health. I was very partial to this young girl, and some few days after my arrival, talking to her about her sister-in-law, I told her I knew what she had done to me. I saw the girl seemed frightened. The day after, she told me she wanted to go and see her mother, but she did not come back.

to guard the tomb in Mr. B.'s absence informed me of the heavy rain they had experienced on the night I mentioned, and, in spite of all their efforts, they could not prevent the water entering the tomb; it had carried in a great deal of mud, and, on account of the great heat, and the steam arising from the damp, made some of the walls crack, and some pieces had fallen. On hearing this I went into the tomb, and the only thing we could do was to order a number of boys to take the damp earth away, for while any damp remained the walls would still go on cracking. Mr. B. arrived two days before Christmas, and on St. Stephen's day he crossed to Carnak to review the various spots of earth he had to excavate, when an attempt was made to assassinate him. I had then a violent bilious fever, which, added to this fright, flung me into the yellow jaundice. Having sent a man to procure me some medicine from a doctor at Ackmim, he returned after five days with about half an ounce of cream of tartar, and two teaspoonsful of rhubarb. Fortunately for me, two

I expressed my surprise on the occasion, when a Christian told me, that after what I had told her, the girl was afraid to stay with me, for fear I should revenge myself on her for what her sister-in-law had done to me, as they were accustomed to do among themselves.

English gentlemen happened to arrive, on their return from Nubia for Cairo, and gave me some calomel, which was of great service to me, and which I remember with much gratitude.

We then bade adieu to Thebes, and embarked for Cairo. On our going down, the Mameluke informed me there was a large boat with four Turkish ladies, who had just returned from a pilgrimage to Mecca, and were now on their way to Constantinople. They had stopped two nights where we did: they had heard there was an Englishwoman in our boat, and expressed a wish to see me. When we halted for the night, I sent our Mameluke to them to say I should be happy to visit them. The man that was sent to accompany them came with the Mameluke to fetch me. On our going on board, he knocked at the door, and told them in Turkish that I was there. The door was opened enough to permit me to enter: it was a maish, with two large rooms in it. On entering, I found the ladies sitting on fine cushions that were placed round the room. They received me with much politeness. Two female servants sat in front of the middle door to observe what was passing, and to be ready to hand the coffee, sherbet, and oranges; and though they knew not one word of Arabic, and myself

not one word of Turkish, yet women are never at a loss to talk. My Mameluke stood on the outside of the door to tell me, in Arabic mixed with a few words of Italian, what the ladies said: by which means we contrived to keep up a conversation for some time. They began to tell me of the holy journey they had taken, and the fatigue they had undergone. They then began to inquire where I had been, as the Mameluke had informed their men that I was a Hadge, and that I had been on a pilgrimage to Jerusalem. They said how happy I was to have been there, as this place is considered by the Turks as a holy city, on account of its being one of the stairs to Mecca, as well as containing the tombs of Suleiman and Daoud. They expressed much admiration and surprise when I told them I had been to see their tombs. They were much surprised how the English should know any thing about David, and Solomon, and Jacob, and Joseph, as they belong to the Turks. I told them they belonged equally to us, and began to mention pretty well various names in the Old Testament, such as Adam and Eve, Cain and Abel, Abraham and Isaac, and Sarah, telling them that was my name, Moses and Aaron, and all I could think of at the moment; telling them Christ descended from David. They were

the first to ask me about the Virgin Mary and our Saviour, and seemed much gratified. The Turks have a great respect for the Virgin Mary, and likewise for our Saviour. Those places are holy to them, but not the tomb of our Saviour. They laugh at our kneeling in the tomb, as they say Christ was a spirit, and as such could not have been crucified, and that a man in his form and figure was crucified in his stead. I do not wish to be thought presumptuous enough to attempt to contradict or to know better than any one else, for my knowledge is very limited; but, according to Ali Bey's account of the Turks, our Saviour left his likeness to Judas, who was crucified in his stead. How could that be? for in the 27th chapter of St. Matthew, verse 5th, he went and hung himself. The ladies lifted up their eyes and hands in wonder, and began asking me if I could read; and, as I knew all those belonging to them, how it was I did not know Mahomet. I told them he was a great man.

The only way to gain these people is by giving into their prejudices a little, if we wish to gain any advantage; for from my small experience, there is not an easier people than the Turks to be converted to christianity; and though I may be condemned for my opinion,

there is no religion would suit them so well as the protestant church of England, on account of its simplicity; for they cannot bear any kind of figure or images. And though I am much against forcing our religion on any one, yet, as they have began to translate the blessed Scriptures in every language, I would to God our Prayer Book was translated, and joined to the Old and New Testament: it is not forcing it on any one, and those that would like to read it might or not, as they pleased. I mean those translated into the eastern languages.

They asked me if I had ever been at Stambul, or Constantinople. I told them I had not, but that I hoped I should. They began to praise it, telling me it was the finest place in the world, and said they hoped they should see me there.

All this time they had been anxious to know if I had any jewels on my head under my turban: to gain this information, they took off the kerchiefs of their head-dresses to show me theirs. I observed a great delicacy in their manners towards me, fearing to offend. I was not astonished at the sight of the pearls and diamonds, but that they should make a journey to Mecca and return without being robbed: though it is true Mahomet Ali had troops there at this time, the road is sometimes dangerous. I had now

seen their jewels, which was a good way of asking me to show mine. It was useless for me to observe I had none, but I knew I could gratify their curiosity equally well. All the women are extremely fond of long hair, and for some reason or other they seldom attain it, and my hair was a little longer than they were accustomed to see. I told them, as I was obliged to travel in the dress of a Turk, I could not carry any thing belonging to women. They seemed to think it was perfectly right, and asked me if our women in England wore pearls, and diamonds, and ear-rings, and bracelets, and many other questions. I took off my turban, and showed them my hair: they got up and felt it, to be certain it was my own, and had a long conversation among themselves about it.

Among the four ladies were a mother and daughter. The daughter had been married some years, and had no children, which occasioned her journey to the holy shrine of Mecca. They showed me many relics they had brought from thence. They told me their husbands were scrivans to the sultan, and that on their arrival in Cairo they should go to the house of the Khalil Bey till they proceeded to Alexandria; and hoped we should see each other every night if we should stop in the same place, if not in Cairo. We

parted very friendly, hoping to meet again; and certainly if I ever should go to Constantinople, I shall remind them of their invitation. I sent them in some pieces of fine soap from Jerusalem, with which they were highly pleased. On arriving at Cairo I was too much occupied in preparing to leave that place for Alexandria, and could not visit them. The Mameluke saw them there, and they sent me a message, to say they were likewise going to Alexandria in a day or two, and hoped to meet me in that place.

On arriving at Rosetta I remained there for some time, therefore I lost the opportunity of meeting those ladies again. On Mr. B.'s making up his mind to go into Lybia, he settled me comfortably in a house in Rosetta, which belonged to an English merchant of Alexandria, who was kind enough to lend it to him: and having laid in those provisions that would have been dangerous for me to buy, as the plague was now beginning to show its horrid face, and engaged a man to call every day, to buy meat, bread, vegetables, &c. he departed for Lybia.

My prison companions were antelopes, sheep, goats, and fowls. I had collected a great number of cameleons, but I never could, in five months' trial, get them to live longer than two.

The Arabs in Lower Egypt in catching them jump upon them, or fling stones, or strike them with sticks, which hurts them much. The Nubians lie down gently on the ground, and when they come down from the date-trees, they catch hold of the tail, and fix a string to it, therefore the body does not get injured.

I do not presume to give a description of the cameleon any farther than what observation I could make, having had those animals for several months with me. In the first place, they are very inveterate towards their own kind, and must not be shut up together, for they bite each others' tails and legs off. There are three species of cameleons, whose colours are peculiar to themselves: for instance, the commonest sort are those which are generally green, that is to say, the body all green, and when content, beautifully marked on each side regularly on the green with black and yellow, not in a confused manner, but as if drawn. This kind is in great plenty, and never have any other colour except a light green when they sleep, and when ill a very pale yellow. Out of near forty I had the first year when in Nubia, I had but one, and that a very small one of the second sort, which had red marks. One cameleon lived with me eight months, and most of that time I

had it fixed to the button of my coat: it used to rest on my shoulder, or on my head. I have observed, when I have kept it shut up in a room for some time, that on bringing it out in the air it would begin drawing the air in, and on putting it on some marjorum it has had a wonderful effect on it immediately: its colour became most brilliant. I believe it will puzzle a good many to say what cause it proceeds from. If they did not change when shut up in a house, but only on taking them in a garden, it might be supposed the change of the colours was in consequence of the smell of the plants; but when in a house, if it is watched, it will change every ten minutes: some moments a plain green, at others all its beautiful colours will come out, and when in a passion it becomes of a deep black, and will swell itself up like a balloon, and, from being one of the most beautiful animals, it becomes one of the most ugly. It is true they are extremely fond of the fresh air, and on taking them to a window when there is nothing to be seen, it is easy to observe the pleasure they certainly take in it: they begin to gulp down the air, and their colour becomes brighter. I think it proceeds in a great degree from the temper they are in: a little thing will put them in a bad humour: if in crossing a table, for in-

stance, you stop them, and attempt to turn them another road, they will not stir, and are extremely obstinate: on opening the mouth at them it will set them in a passion: they begin to arm themselves by swelling and turning black, and will sometimes hiss a little, but not much. The third I brought from Jerusalem was the most singular of all the cameleons I ever had: its temper, if it can be so called, was extremely sagacious and cunning. This one was not of the order of the green kind, but a disagreeable drab, and it never once varied in its colour in two months. On my arrival in Cairo I used to let it crawl about the room, on the furniture. Sometimes it would get down, if it could, and hide itself away from me, but in a place where it could see me; and sometimes, on my leaving the room and on entering it, would draw itself so thin as to make itself nearly on a level with whatever it might be on, so that I might not see it. It had often deceived me so. One day having missed it for some time, I concluded it was hid about the room; after looking for it in vain, I thought it had got out of the room and made its escape: in the course of the evening, after the candle was lighted, I went to a basket that had got an handle across it: I saw my cameleon, but its

colour entirely changed, and different to any I ever had seen before: the whole body, head and tail, a brown with black spots, and beautiful deep orange-coloured spots round the black. I certainly was much gratified: on being disturbed, its colours vanished, unlike the others; but after this I used to observe it the first thing in the morning, when it would have the same colours. Some time after, it made its escape out of my room, and I suppose got into a garden close by. I was much vexed, and would have given twenty dollars to have recovered it again, though it only cost me threepence, knowing I could not get another like it; for afterwards being in Rosetta, I had between fifty and sixty; but all those were green, yellow, and black; and the Arabs in catching them had bruised them so much, that after a month or six weeks they died. It is an animal extremely hard to die. I had prepared two cages with separate divisions, with the intention of bringing them to England; but though I desired the Arabs that used to get them for me to catch them by the tail, they used to hurt them much with their hands; and if once the body is squeezed, it will never live longer than two months. When they used to sleep at night, it was easy to see where they had been bruised; for being of a very

light colour when sleeping, the part that had been bruised, either on the body, or the head, which was bone, was extremely black, though when green it would not show itself so clear. Their chief food was flies: the fly does not die immediately on being swallowed, for upon taking the cameleon up in my hands it was easy to feel the fly buzzing, chiefly on account of the air they draw in their inside: they swell much, and particularly when they want to fling themselves off a great height, by filling themselves up like a balloon: on falling, they get no hurt, except on the mouth, which they bruise a little, as that comes first to the ground. Sometimes they will not drink for three or four days, and when they begin they are about half an hour drinking. I have held a glass in one hand while the cameleon rested its two fore paws on the edge of it, the two hind ones resting on my other hand. It stood upright while drinking, holding its head up like a fowl. By flinging its tongue out of its mouth the length of its body, and instantaneously catching the fly, it would go back like a spring. They will drink mutton broth: how I came to know this was one day having a plate of broth and rice on the table where it was: it went to the plate and got half into it, and began drinking, and trying to take up some

of the rice, by pushing it with its mouth towards the side of the plate, which kept it from moving, and in a very awkward way taking it in its mouth.

When in Italy, a gentleman, a professor of natural history, had two sent him from the coast of Barbary, but they did not live long; he dissected them, and his idea on the change of colour is, that he found they had four skins extremely fine, which occasioned the different colours. He means to publish his opinion soon. It may be so, but of this I am positively certain, whatever it may proceed from, they have their different colours peculiar, distinct, and independent of each other and of themselves. I could make many more remarks, but wanting capacity to explain them, I thus finish my little description of these animals.

Having occasion to change the man who used to buy my provision, another was recommended to me, who was a Jew. I thought if I could procure some Bibles from the British consul at Alexandria, through the means of this man, I might distribute some, by promising him a profit: it is well known those people will not refuse money if they possibly can help it. I wrote to Alexandria for some, and as I was entirely ignorant in what manner the society wished them

to be disposed of, I requested Mr. Lee to inform me of it. The answer was, that "as to the money, it was of the least consequence," leaving it to me. I ordered the Jew to go to all the Christians, and inform them what books I had got. The plague was at this time raging abroad: it was no easy task to find a way to dispose of the Bibles without risk of catching the infection, as paper is susceptible. The first Christian who came for one desired to see it: it is a matter of much consideration when a man comes to the determination of spending so large a sum as thirty piastres, three dollars. I sat on the top of the stairs: he ascended some steps, and stood near enough to read while I turned over the leaves: he bought it after much wrangling, and making little of it, in hopes to get it cheaper, as is customary in those parts when buying or selling. I recommended to this young man to let his friends know where there were more to be had; but so much for Christians' love among themselves, instead of doing so, the pride of being the only one to be in possession of so fine a book would have frustrated my plan, if it had not been for the Jew, to whom I had promised, on selling all, to give a bakshis. The next who came was the scrivan, or overseer of the linen fabric, who

took five. I was much satisfied at my success; this was six out of eight. The same day this man took his own Bible to the gate of the governor's house, where the governor was then sitting, as is the custom there, and seeing him read this fine book, desired to know what it was about, and asked to see it. He told him to read some of it; and I suppose he read those parts in the Old Testament he knew the Turks were acquainted with. He inquired where he had got it: the man telling him from some English in Rosetta, he sent to Signor Lenzza, our agent there, desiring him to get one for him, sending the thirty piastres for it. The other I had left I sold to another Copt. Had it concerned any other cause, I should not have had patience to have passed over the disagreeable affronts one is subject to in selling things to those people, who naturally think you sell them from interested views. The very last person I sold to affronted me grossly; but on such an occasion I was indifferent to it. They all informed me that some friends of theirs had bought them for two dollars in Alexandria; but, as I saw they were anxious to possess them, in spite of all their chattering, I was obliged to keep to my first demand of thirty piastres. Being English, I made it a rule to show the Arabs with

whom I had any dealings that we had but one word; and when they know people to be particular on that point, they have more respect and confidence in any future dealings with them.

Having sold all the books, I sent to Mr. Lee for more, informing him what I had disposed of them for, when he sent me the following answer: "the cost of the Bibles is from forty-five to fifty piastres; but as the principal point is the circulation of them, they can be distributed for thirty, if more cannot be procured: there are some people who can afford to give more than others." Now I will appeal to those who really know the Arabs or Copts, whether such a thing can take place in that country, as to make one pay more than another. Why not have given me this information in the first letter, when I requested it? I own I was at that moment vexed. To tell an Arab Christian that Europeans distribute those books out of humanity and brotherly love, that they may have the word of God, and that we give them for less than they cost, out of christian love, is a point very difficult to make them comprehend; and let any one preach such a doctrine to an Arab richer than another, that, on account of our selling the books to the poor Arabs for less

than they cost, they must for that reason pay more, it would be preaching to the wind, and would possibly prevent, in a great measure, the distribution of the Bibles, as these people would think we wished to impose upon them. If indeed we could establish schools upon the same principle as in India, where the morals are attended to, then we might reap the benefit of the translation of the blessed Scriptures. But the state of the native Christians in Egypt is unfortunately very immoral, and I see no chance of their being much better while under the Turks, as bad examples are the worst of evils.

Mr. Lee sent me more Bibles; but as I was confident I could not get more than thirty piastres, as they had never been sold for so much before, my enthusiasm began to give way, I sold only two more, which I had promised; the rest I returned.

The oshour plant, mentioned by Norden, and lastly by Sheik Ibrahim, on our first voyage to Nubia, in August, 1816, was then in full bearing. On examination, it struck me the silky texure in the inside, by being properly cultivated, might be rendered serviceable. The fruit is of different sizes: I have seen some as large as an ostrich egg or more; the outside

rind is full of a thick milky juice; the pod that contains the silk is in the centre, and detached from the outside rind by fibrous strings, which are puffed up and hollow over it. By cutting a branch off, the juice runs out in great quantities. It has never been cultivated. By the little experiment I have been able to make, I am certain it will spin well. I have some of the silk and some of the inside pods. I felt much interested in this plant, and particularly so, as the Mameluke I have mentioned before, seeing me very anxious about it, told me, that in Dongola they made all their ropes from the branches of this plant, and were much stronger than those made from the palm or date tree; and, by his description, it was prepared in the same manner we do hemp. This plant is to be met with in Syria, in the Lower and Upper Egypt, and Nubia; and very possibly in Greece. I think it would thrive well in Malta, as it does not seem to require good earth: I have observed it grow near mountains and in sandy soils, where it is supplied with plenty of fresh water. Though I have not been in the Ionian Islands, I have reason to think it would do well there. It produces in its wild state much more than the cotton plant. The juice is of an astringent

quality. I think the plant should not be gathered before it is perfectly dry, as it must give a greater strength to the silk. It requires some process after being taken out of the pod, as the least air disturbs it, and it gets into the eyes.

APPENDIX,

CONTAINING

AN EXPLANATION

OF SOME OF THE

PRINCIPAL HIEROGLYPHICS:

EXTRACTED FROM THE ARTICLE EGYPT, IN THE SUPPLEMENT OF THE ENCYCLOPÆDIA BRITANNICA:

WITH ADDITIONAL NOTES.

APPENDIX.

An Explanation of some of the principal Hieroglyphics, extracted from the Article Egypt, in the Supplement of the Encyclopædia Britannica: with additional Notes.

In the midst of all the zeal and activity displayed by our countrymen who have travelled, or who are resident, in Egypt, it is greatly to be deplored that their attention has not yet been turned to an object, which is paramount to all the rest in its importance, for the substantial advancement of our acquaintance with the ancient history and literature of the country; that is, the recovery of the lost fragments or of some of the duplicates of the "trilinguar," or rather trigrammatic Stone of Rosetta; a monument which has already enabled us to obtain a general idea of the nature and subject of any given hieroglyphical inscription, by pursuing the investigations already carried to an unexpected

extent by an anonymous author, whose interpretation was communicated to the Antiquarian Society by Mr. Rouse Boughton, together with copies of some fragments of manuscripts which this gentleman had brought from Egypt. (*Archæologia*, Vol. XVIII. p. 61. *Museum Criticum*, No. VI. and VII.) Mr. de Sacy, and more especially Mr. Akerblad, had made some progress in identifying the sense of the several parts of the second inscription of the stone; but they had scarcely at all considered the sacred characters, and it was left for British industry to convert to permanent profit a monument, which had before been a useless, though a glorious trophy of British valour...

The block or pillar of black basalt, found by the French in digging up some ground at Rosetta, and now placed in the British Museum, exhibits the remains of three distinct inscriptions: and the last, which is in Greek, ends with the information, that the decree, which it contains, was ordered to be engraved in three different characters, the sacred letters, the letters of the country, and the Greek. Unfortunately a considerable part of the first inscription is wanting: the beginning of the second, and the end of the third, are also mutilated; so that we have no precise points of coincidence from which

we can set out, in our attempts to decipher the unknown characters. The second inscription, which it will be safest to distinguish by the Greek name *enchorial*, signifying merely the characters "of the country," notwithstanding its deficiencies near the beginning, is still sufficiently perfect to allow us to compare its different parts with each other, and with the Greek, by the same method that we should employ if it were entire. Thus, if we examine the parts corresponding, in their relative situation, to two passages of the Greek inscription in which *Alexander* and *Alexandria* occur, we soon recognise two well marked groups of characters resembling each other, which we may therefore consider as representing these names; a remark which was first made by Mr. de Sacy, in his Letter relating to this inscription. A small group of characters, occurring very often in almost every line, might be either some termination, or some very common particle: it must, therefore, be reserved till it is found in some decisive situation, after some other words have been identified, and it will then easily be shown to mean *and*. The next remarkable collection of characters is repeated twenty-nine or thirty times in the enchorial inscription: and we find nothing that occurs so often in the Greek, ex-

cept the word *king*, with its compounds, which is found about thirty-seven times. A fourth assemblage of characters is found fourteen times in the enchorial inscription, agreeing sufficiently well in frequency with the name of *Ptolemy*, which occurs eleven times in the Greek, and generally in passages corresponding to those of the enchorial text in their relative situation: and, by a similar comparison, the name of Egypt is identified, although it occurs much more frequently in the enchorial inscription than in the Greek, which often substitutes for it country only, or omits it entirely. Having thus obtained a sufficient number of common points of subdivision, we may next proceed to write the Greek text over the enchorial, in such a manner that the passages ascertained may all coincide as nearly as possible; and it is obvious that the intermediate parts of each inscription will then stand very near to the corresponding passages of the other.

In this process, it will be necessary to observe that the lines of the enchorial inscription are written from right to left, as, Herodotus tells us, was the custom of the Egyptians; the division of several words and phrases plainly indicating the direction in which they are to be read. It is well known that the distinct hieroglyphical

inscriptions, engraved on different monuments, differ in the direction of the corresponding characters: they always face the right or the left of the spectator accordingly as the principal personages of the tablets, to which they belong, are looking in the one or the other direction; where, however, there are no tablets, they almost always look towards the right; and it is easily demonstrable that they must always have been read beginning from the front, and proceeding to the rear of each rank. But the Egyptians seem never to have written alternately backwards and forwards, as the most ancient Greeks occasionally did. In both cases, however, the whole of the characters thus employed were completely reversed in the two different modes of using them, as if they were seen in a glass, or printed off like the impression of a seal.

By pursuing the comparison of the inscriptions, thus arranged, we ultimately discover the signification of the greater part of the individual enchorial words; and the result of the investigation leads us to observe some slight differences in the form and order of some parts of the different inscriptions, which are indicated in the "conjectural translation," published in the *Archæologia* and in the *Museum Criticum*...

It might naturally have been expected that the final characters of the enchorial inscription, of which the sense is thus determined with tolerable certainty, although the corresponding part of the Greek is wanting, would have immediately led us to a knowledge of the concluding phrase of the distinct hieroglyphical characters, which remains unimpaired. But the agreement between the two conclusions is by no means precise; and the difficulty can only be removed by supposing the king to be expressly named in the one, while he is only designated by his titles in the other. With this slight variation, and with the knowledge of the singular accident, that the name of Ptolemy occurs three times in a passage of the enchorial inscription, where the Greek has it but twice, we proceed to identify this name among the sacred characters, in a form sufficiently conspicuous, to have been recognised upon the most superficial examination of the inscriptions, if this total disagreement of the frequency of occurrence had not imposed the condition of a long and laborious investigation, as an indispensable requisite for the solution of so much of the enigma: this step, however, being made good, we obtain from it a tolerably correct scale for the comparative extent of the sacred characters, of which it now

appears that almost half of the lines are entirely wanting, those which remain being also much mutilated. Such a scale may also be obtained in a different manner, by marking, on a straight ruler, the places in which the most characteristic words, such as *god*, *king*, *priest*, and *shrine* occur, in the latter parts of the other inscriptions, at distances proportional to the actual distances from the end; and then trying to find corresponding characters among the hieroglyphics of the first inscription, by varying the obliquity of the ruler, so as to correspond to all possible lengths which that inscription can be supposed to have occupied, allowing always a certain latitude for the variations of the comparative lengths of the different phrases and expressions. By these steps it is not very difficult to assure ourselves, that a *shrine* and a *priest* are denoted by representations which must have been intended for pictures of the objects denoted by them; and this appears to be the precise point of the investigation at which it becomes completely demonstrative, and promises a substantial foundation for further inferences. The other terms, *god* and *king*, are still more easily ascertained, from their situation near the name of Ptolemy...

A. DEITIES.

1, 2. The word GOD is always represented in the inscription of Rosetta, and often in many others, by a character resembling a particular kind of hatchet, which is delineated repeatedly at Medinet Abou, as a weapon in the hands of warriors, and is even found among the modern weapons engraved by Denon. This character is frequently exchanged, in parallel passages of different manuscripts, or of the same, for a figure sitting or standing without distinct arms or feet, either with a human head or a hawk's head; or sometimes, by a deviation from the correct nature of an abstract or general term, with the heads of different animals, according to the character of the deity to whom it is applied. But in the inscription of Rosetta, this symbol appears to be exclusively appropriated to the gods in their JUDICIAL capacity; and it occurs several times in the term meaning *lawful*, n. 151. This interpretation is also fully justified by the testimony of Plutarch, that "the figures of *judges* were represented without hands."

3. A GODDESS is denoted by the hatchet or sitting figure, with the addition of the female

characteristic, generally as a termination; but sometimes the simple character is applied to gods and goddesses indifferently. The semicircle and oblique oval, distinguishing the feminine gender, are observable in almost all well marked names of females found in different tablets, and the crooked line, which corresponds to them, in the enchorial character of the stone of Rosetta, may be distinguished at the end of each of the five names of females that occur in the inscription. Occasionally the characteristic is prefixed, and this position agrees better with the Coptic TI, which distinguishes a female: nor must we omit to observe, that a semicircle seems to answer to the T in some other cases, and is always expressed in the running hand by the character which Mr. Akerblad calls T or D, and which is also exactly the Syriac T. The asp or basilisc standing erect is a symbol of divinity, which occurs on the green sarcophagus, called the tomb of Alexander, and elsewhere, instead of the more ordinary character. In a few instances, the semicircle is found without the oblique oval.

4. The plural, GODS, is formed by repeating the character three times, or by placing three dashes after, or sometimes before it. In the enchorial inscription, the dashes are united into

a crooked line, and are placed in this instance both before and after the principal character; but, in general, the second line is straighter than the first. The dual is expressed by a double character only.

5. A winged globe, sometimes flattened, as if intended for an egg, but often coloured red, is very commonly represented as hovering over a hero, and generally occupies the lintel of some of the doors of a temple. A globe nearly similar is also sometimes connected with the head and tail of a serpent, bearing the symbol of *life*, which is the common characteristic of a deity. There can, therefore, be no objection to considering these representations as belonging to the *Agathodæmon*, or *Cnuphis* of the Greek authors; and the same symbol is sometimes found in the text of an inscription, in the neighbourhood of the pictural representation; so that its sense may be considered as tolerably well ascertained. [The proper hieroglyphic character of this deity seems, however, to be a hand with a bent bar]...

6. The symbol, often called the *Hieralpha*, or sacred A, corresponds, in the inscription of Rosetta, to PHTHAH, or Vulcan, one of the principal deities of the Egyptians; a multitude of other sculptures sufficiently prove, that the

object intended to be delineated was a plough or hoe; and we are informed by Eusebius, from Plato, that the Egyptian Vulcan was considered as the inventor of instruments of war and of husbandry. In many other inscriptions, the pedestal or pulley is used indifferently for the plough. Horapollo tells us, that Vulcan was denoted by a beetle; and the Monticœlian obelisc of Kircher has the plough on three sides, and the beetle on the fourth: Horapollo, however, is seldom perfectly correct; and the names of different divinities are frequently exchanged on the banners of the same obelisc; nor is there any clear instance of such an exchange of the plough for the beetle as occurs perpetually in the case of the pedestal. The beetle is frequently used for the name of a deity whose head either bears a beetle, or is itself in the form of a beetle; and in other instances the beetle has clearly a reference to generation or reproduction, which is a sense attributed to this symbol by all antiquity; so that it may possibly sometimes have been used as a synonym for Phthah, as the father of the gods. The plough is very rarely found as the name of a personage actually represented, and it is difficult to say under what form the Egyptian Vulcan was chiefly worshipped; but on the tablet of a

Horus of bad workmanship, belonging to the Borgian Museum, he is exhibited with a hawk's head, holding a spear; while in the great ritual of the *Déscription de l' Egypte*, Ant. II. Pl. 72. Col. 104, he seems to be represented by a figure with a human head; an exchange, however, which is very common in some other cases, with respect to these two personifications, though it does not extend to the substitution of the heads of different animals for each other.

7. AMMON, the Egyptian Jupiter, is sufficiently identified by a combination of evidence of various kinds, although no single link of the chain extends very far. A figure with a ram's head is denoted, both on the green sarcophagus, and on the temple at Elephantine, by a water jar, sometimes, but not always, accompanied by a bird: now a water jar of this form is constantly converted, in the running hand of the manuscripts, into a character, like a z, and this character, in the enchorial text of Rosetta, is made to express the name of Jupiter; a fact which confirms the testimony of the Greek authors, who considered the Egyptian Jupiter as having been represented with a ram's head. A similar figure is found at Edfou, or Apollinopolis Magna, and at Esne or Latopolis: the temple at Edfou seems to have been

dedicated by Amenophis or Memnon; and he appears to be called *lover of Ammon*, that is, MIAMUN, which is not unlike the name MEMNON.

8. The common astronomical diagram for the sun, ⊙, seems to have been adopted by the Latin astrologers from their masters in Egypt; since it is not very probable that both should have employed a point in the centre of the circle, without some communication with each other; the circle alone having been mentioned by some of the Greek authors, who say, that it was the symbol of the sun. The deity RE or PHRE is indicated by this character followed by an upright bar; and the circle is often enveloped in the coil of the body of a serpent; an oval and an arm also often follow the circle. The enchorial name of the sun is extremely like that which corresponds in the manuscripts to this hieroglyphic: and a similar circle, with rays diverging from it, though seldom exactly in straight lines (N. 160), is used in the sense of "enlightening," or "rendering illustrious;" and it has also been observed by some of the French, who have been in Egypt, to stand in several inscriptions with a manifest reference to light...

9. The name of RHEA may, without impropriety, be assigned to a female personage very commonly accompanying the sun, and distin-

guished by many of his attributes; although the evidence would have been somewhat more conclusive, if the name had been found attached to the figure of the mother in the tablet of the birth of Isis. On the coffins of the mummies, this personage is generally represented with outstretched wings; in other tablets without wings; but she carries in both cases a circle on her head, emblematic of the sun. If we considered the analogy of the hieroglyphic name only, we should be disposed to interpret it as meaning the wife or sister of Ammon.

10. Ioh, the Moon, is not a deity of very frequent occurrence; but the character is easily interpreted, both from its form, and from its being found, in a different position, as a part of the word month. (No. 179.) At Dendera, this character is accompanied by the epithet God, and without any female termination, as well as in several passages of an epistolographic manuscript sent home by Mr. Bankes; a circumstance which is favourable to the opinion that Ioh was considered by the Egyptians as masculine in mythology as well as in grammar. It is well known that Men or Lunus was sometimes made masculine by the Greeks and Romans, even though the name of the planet was feminine; the fact, however, is not absolutely decisive of this question, since the character is not accompanied in

the manuscripts by the delineation of any personification of the deity.

11. The historical description of the god THOTH, or Hermes, as the scribe, or secretary of Osiris, and the inventor of writing, sufficiently identifies him with the person who is perpetually represented standing before Osiris, and writing with a quill or a style on a square or oblong tablet. He has always the head of an ibis, and this bird, standing on a perch, constitutes his hieroglyphical name, as the ibis is known to have been the emblem of Thoth; the hieroglyphic for letters, N. 103, is also frequently found among his titles; and all these circumstances abundantly confirm the opinion of his true character, which Zoega and others have already advanced from conjecture only. The enchorial name is much disfigured, but the manuscripts exhibit a character which may serve to supply the connecting link, and another abridgment of the name which deviates still more widely from the original, being simply the common substitute for a feather, which here seems to stand for the whole bird, or perhaps merely for a feather which is often found projecting from the end of the perch. Next to Osiris, we find that Thoth is of more frequent occurrence than any other deity in the great

ritual; and it is probable that the mummies of the ibis, which are so commonly found, were preserved in honour of him. The semicircle with two oblique dashes, under the perch, seems to correspond to the epithet "great and great" of the Rosetta inscription; this character being generally significative of a dual. The scale, with eight dashes, and two other characters, is also very frequently employed as an epithet, and sometimes as a synonym of Thoth; it seems to mean "dispenser of the eight treasures, or laws, of the country;" for Diodorus informs us that the principal laws of Egypt were contained in eight books.

12. The name of OSIRIS is found, with the epithet "divine," in a great majority of all the mythological inscriptions that have yet been discovered; so that this circumstance alone is sufficient to show that it must have been that of the principal deity of Egypt. The enchorial character of the inscription of Rosetta is readily identified, and it agrees perfectly well with that of the manuscripts, answering to the eye and the throne; so that the manuscripts here completely supply the want of that part of the stone which contained the name in the sacred character. This name is also universally annexed to the great figure which is found at the end of

almost all the manuscripts, and on the coffins of mummies, holding a hook and a whip or fan, and of which the small detached images are also extremely common. In the sculptured inscriptions, the eye generally precedes the throne; in the running hand of the manuscripts, and on the coffins of some mummies, apparently of later date, the eye sometimes follows. Plutarch had perhaps been rightly informed respecting this character, but by a mistake, which was easily committed from a want of perfect recollection, he has called it "an eye and a sceptre;" and this combination has not been recognised as the name of a deity, though a symbol something like it occurs in some of the tablets. The pictured delineation of Osiris has indifferently a human head or that of a hawk; but never that of any other animal. The tear, N. 100, seems also sometimes to have been used as an emblem of Osiris, as well as of Apis and Mneuis, who were considered as representations of him. The name is found perpetually on monuments of all kinds as an epithet of a departed person; and this is one great reason of the frequency of its occurrence.

13. ARUERIS, the Apollo of the Egyptian mythology, is sufficiently identified by the comparison of various inscriptions with the frag-

ment of Hermapion, preserved by Ammianus Marcellinus, as the translation of the inscription on a particular obelisc, with which, however, it does not exactly agree, although its style completely resembles that of the Egyptian inscriptions in general, and the beginning corresponds perfectly well to the beginning of almost all the obelics in existence, supposing only the hawk to be part of the name of Arueris; which is, besides, an inference extremely probable, from the tablets of several of the obeliscs, representing a deity characterized by a hawk with two bars, and styled the son of another personage who seems to be the sun, as Apollo is called by Hermapion, and Arueris by Plutarch.

14. Isis, the sister and wife of Osiris, is very naturally denoted by the throne with the female termination: and, in more than one instance, the female figures, which have been long recognised as representations of Isis by other attributes, are distinguished by bearing the throne on the head, which is a common mode of characterizing the different personages of the tablets. The manuscripts, again, enable us to discover the connecting link between the sacred and enchorial characters, and to supply the defects of the stone of Rosetta; though

the resemblance is somewhat too imperfect to have satisfied us without their assistance. The goddess, thus distinguished, is very generally represented as standing at the head or feet of a corpse, with another female figure opposite to her; and we find the same personages at the opposite ends of several of the sarcophagi; so that the analogy of Isis to Proserpine, and her character as the guardian of the remains of the dead, are sufficiently consistent with these representations. On a scarabæus, brought from Egypt by Mr. Legh, and in a hieroglyphic inscription at Philae, she appears to be called the offspring of Phthah. She often bears in her hand a sceptre forked at the foot, with a lotus for its head, while Osiris has more commonly a similar sceptre with the head of an animal; but these attributes are sometimes assigned to other deities. In one of the boats on the green sarcophagus, and on Letheuillier's mummy, both in the British Museum, she is personified as a basilisc. Mr. Hamilton has published some Greek inscriptions from Philae, and from the small temple at Dendera, which show that Isis was the principal deity of these temples; and the hieroglyphics, as far as they have been copied, are precisely of the same import.

15. The constant companion of Isis can be no other than NEPHTHE; her name somewhat resembles that of Isis, with a scale or basin annexed to it, but the square surrounding the throne is completed, and the scale is sometimes detached from it, with a circle interposed; and, in this form, the name comprehends one of the characters denoting a temple. (No. 87.) It seems also to be a head of Nephthe that is found at Dendera and elsewhere, supporting a little temple or shrine, in the place of the capital of a column; nor is it improbable that the great temple at Dendera was dedicated to Nephthe; for the Greek inscription has Aphrodite, which is mentioned by Plutarch as a synonym of Nephthe. It is true that the birth of Isis is represented on one of the ceilings; but it does not, therefore, follow that Isis was the principal goddess of the temple. A head bearing a shrine is not an uncommon ornament of a sistrum; and this agrees perfectly with the remark of Plutarch, that the head of Nephthe, as well as that of Isis, was sometimes represented on these instruments.

16. The emblem of a bird in a cage, which is often found in the manuscripts, accompanied by the figure of a child, seem to indicate the character of a *nurse*, and may without

inconvenience be interpreted as relating to the goddess *Buto*, the nurse of Horus and Bubastis. On the sarcophagus called the Lover's Fountain, in the British Museum, she is delineated with a hawk's head; in the western temple at Philae she has a human head with a horned head-dress, and she sits near Isis and Horus; a circumstance which strongly confirms the propriety of the denomination.

17. The enchorial name of HORUS seems to be derived from the figure of a hawk followed by the character denoting Isis; an arrangement which agrees very well with the supposition that his usual denomination was HORSIESI. The figure of the infant (N. 133), the chain, and the knot, clearly form a part of the name on a Horus engraved by Montfaucon. *Ant. Expl.* II. p. 302), and on an obelisc from Bosc in the Supplement of the same work. In some cases a feather, following the infant, seems to supply the place of the bird, as in Caylus, Recueil, IV. Pl. 13.

18. PAAMYLES, mentioned by several authors as the Priapus of Egypt, is sufficiently distinguishable by his usual attributes. He is often figured with one hand only, which is elevated towards the angle of a kind of whip or fan, suspended above him...

B. KINGS.

33, 34. We are informed by Pliny, that the *Alexandrian* obelisc was erected by Mesphres or Mestires, the reading of the different manuscripts being different; and since no king of the name Mestires is mentioned by other authors, we may consider this *Mesphres* as the Mephres or Mesphris who succeeded his mother Amersis about 1700 B. C., or perhaps a century or two later. The hieroglyphical name of his father contains that of the god Thoth, and may therefore possibly have been intended for the *Thuthmosis* of the chronologers, who is said to have been the grandfather of Mesphres. The obelisc at Alexandria, now called Cleopatra's Needle, like almost all others which contain three lines on each side, exhibits different names in the middle and the outer lines: from this circumstance, as well as from the great depth of the sculptures, which is generally observable in the middle line, there is reason to suppose that this line stood at first alone, and that the two on each side were added by a later monarch. The *Lateran* obelisc, however, is remarkable for exhibiting the name of Mesphres on all the lines of the different sides. The *Constantinopolitan* obelisc

has only one line on each side, with the name of Mesphres the son of Thuthmosis.

35. The *Isean* obelisc of Kircher has a "son of Mesphres, favoured by Phthah;" we must therefore distinguish the king by the name *Misphragmuthosis*, who is recorded as the son and successor of Mesphres.

37—39. A multitude of ancient Greek inscriptions identify the statue of Memnon, celebrated by all antiquity for its musical powers, which, Strabo says, he witnessed in person, though he could not very positively decide that the sound proceeded from the statue, rather than from some of the bystanders. In one of the inscriptions we find the word *Phamenoth*, not as a date, but as a synonym of Memnon, which must be considered as identical with the Phamenoph given by Pausanias as his Egyptian name, and with the Ammenoph or Amenophis of Manetho or others, which differs from it only as wanting the article. There is, however, some doubt to which Amenophis this statue properly belongs. Manetho makes Memnon the eighth king of the eighteenth dynasty, who may be called Amenophis the Second; but Marsham brings him down to the Ammenephthes of Manetho, or Amenophis the Fourth, and principally because he thinks that only a

successor of Sesostris could have been well known in Asia; and he even supposes him to have been later than Homer, who, he says, never mentions him, though Hesiod calls him the son of Tithonus and Aurora. But, in fact, the name of Memnon does occur in the Odyssey, where Ulysses alludes to his beauty in a conversation with the shade of Achilles; and Hesiod could scarcely have mentioned a king as descended from a deity, that was not considerably earlier than his own time; so that the tradition of Manetho seems to be preferable to the mere conjecture of Marsham. At the same time, we cannot well call him Memnon the son of Thuthmosis, the name of the father not agreeing with that of this king; and there is another circumstance which seems to lead us to the third Amenophis, intermediate between those two extremes, who was the son of Ramesses Miamun, or Ramesses the lover of Ammon; which is, that Amenophis himself appears to have built a temple to Ammon in the isle of Elephantine, and is called Miamun in several hieroglyphical inscriptions still existing there; so that there is little doubt that the name Memnon must have been derived from Miamun. Besides the different statues of the Memnonium, we find monuments of the same per-

sonage in almost every part of Egypt, though they are much more frequent at Thebes and in its neighbourhood. The name is marked on all the lion-headed goddesses of black granite which are now in the British Museum, and on some others which are in possession of Mr. Bankes. The first of this series having been purchased, as Bruce informs us, for a large price, by Donati, for the King of Sardinia, the inhabitants were induced to take some pains in digging the others out of the sand. The building, called by the French the tomb of Osymandyas, bears also the name of Memnon, and it is remarked by Strabo, that Memnon and Ismendes may probably have been the same person. The name is also found in the grottos at Byban El Molouk, on some statues representing Osiris, and in some inscriptions at Ombos, as well as on a seal of Denon, Pl. 98. Mr. Bullock has presented to the British Museum a scarabæus of very hard stone, on which we find the name of Memnon, together with that of his father and mother, whom we may call, in order to preserve the mythological analogy, *Tithous and Eoa*, although without asserting that this Tithous was the builder of the labyrinth, which some authors have attributed to a king named Tithoes, and others to Ismendes. The mother's name

occurs also alone, as " the goddess mother," on the back of a beetle in Gordon's Mummies, Plate 22; a circumstance which removes the doubt, that might otherwise arise, from the want of the female termination in the name; the father's is found on a square seal, in the possession of Mr. Legh. There is another copy of the inscription of Mr. Bullock's scarabæus, on a scarabæus belonging to Mr. Palin, which had long been used by a Greek priest at Athens, for stamping the paschal bread. (*Dubois*, Pierres Gravées, Par. 1817, Pl. V. N. 5.) The beautiful head, lately brought from the Memnonium to the British Museum, has only a part of the father's name remaining, which does not appear to be that of the father of Memnon, though the first three characters are the same; but the fourth is the pedestal representing Phthah; and a similar name is found on some other colossal statues and obeliscs remaining in Egypt, as well as on a smaller figure of red granite, brought by Mr. Hamilton from Elephantine.

40, 41. The obelisc at *Heliopolis* has every mark of considerable antiquity, and the shortness and simplicity of its inscription is appropriate to a remote period. Pliny says, that Mitres or Mestires first erected obeliscs at Heliopolis; he also mentions Sothis, and appa-

rently Ramesses, as having left similar monuments of their magnificence in the same place. The principal name on the obelisc now remaining at Matareah may also be observed in several other inscriptions, but with the substitution of two other names for that of the father; so that the name of the son must probably have belonged to many different individuals; a circumstance which, as well as the sounds belonging to the different characters, agrees very well with Ramesses, for we have RE, "the sun," MES, "a birth," and SHESH, "a pair;" so that we may venture to call it *Remesses;* and we may take *Heron* for the father of the first Remesses, from Hermapion, though it is possible that he may be the Armais of Manetho; but we have scarcely sufficient evidence to appropriate to him that name. Another Remesses seems to have been a son of Sesostris; a third Ramesses follows Ammenephthes in Manetho, and agrees with the Rhampsinitus of Herodotus, and the Remphis of Diodorus, who is mentioned as the successor of Proteus; and this may, perhaps, have been the Remesses of the frizes of Montagu and Ficoroni (Hierogl. 7 Ou. 9 If), who seems, from the resemblance of the different parts of the work, to have been nearly contemporary with Sesostris. (Hierogl.

7 H. L.) There is also another Remesses on the Lions at the fountain of Aqua Felice, near the baths of Diocletian at Rome, the name of whose father is a little like the name supposed to belong to Arsinoe, N. 60.

42, 43. The obelisc, erected by Augustus in the *Campus Martius*, is said, by Pliny, to have been the work of Sesostris; and there are sufficient documents of its identity with that which had long remained buried near the Monte Citorio, and of which figures have been given by Zoega and others. The inscription was supposed, in the time of Pliny, to contain a compendium of the physical and philosophical learning of the Egyptians; but, in order to make this opinion credible, it would be necessary to admit that the princes of earlier days entertained very different ideas from those which have since been prevalent, respecting the comparative importance of the abstract sciences, and of national prosperity, and martial glory. If Sesostris was the son of Amenophis, he cannot have been the reigning king mentioned in this obelisc: but it may safely be attributed to *Pheron* the son of *Sesostris*, who, according to Herodotus, erected two obeliscs; and the occurrence of the name of Sesostris, as the father, may be considered as sufficiently conformable

to the testimony of Pliny. The same names are found, with a slight variation, on a small statue of basalt, very highly finished, now standing in the British Museum; and Denon has copied them from an inscription in the Memnonium. (Pl. 118.)

44. *Nuncoreus*, according to Diodorus, was another son of Sesostris: his name occurs also in Pliny, and we may consider him as the son of Sesostris mentioned in Mr. Montagu's frizes. The name is also found at Philae, and, with a slight variation, on an altar of basalt, figured by Caylus (Rec. I. Pl. 19), now in the king's library at Paris. The remains of the same name may also be observed on a block, apparently of white sandstone, in the British Museum, which is figured by Norden, in its old situation, as a part of the foundations of Pompey's Pillar at Alexandria, and it occurs on a fragment of a statue brought by Mr. Hamilton from Thebes.

45. The name of *Proteus*, or Certus, otherwise Ammenephthes, is only known as the predecessor of one of the kings named Ramesses, and we may safely employ it for the father of the Remesses of the frizes of Montagu and Ficoroni, the whole of which are remarkable for the excellence of their workmanship.

46, 47. Until we obtain evidence of a more positive nature, we may give to the two kings mentioned on the sarcophagus of green breccia the names of *Amænupthes* and *Anysis*, supposing them to have lived about the time of Amenephthes, or Amenophis the Fifth, and his successor Osochon. The father's name might, without difficulty, be read "Mænuphthah," supposing some titles to follow it. There are also two obeliscs of the same king, brought from Cairo, which stand near the sarcophagus in the British Museum, and the style of the workmanship somewhat resembles that of the times of Sesostris, and his immediate successors. It has been observed, that neither of the names can well be Alexander's, since that of the father is repeated much more frequently than that of the son, which could not have happened if it had been meant for Philip; and Alexander had no son who could have been mentioned in his sarcophagus. Nor is it at all probable, that Alexander should have erected any obeliscs at Memphis or in its neighbourhood. The god Ammon is nowhere mentioned among the titles of the king, and holds only an inferior rank among the innumerable deities represented in the tablets. We find both the names, without any addition, on a dovetail of

copper, engraved in Lord Valentia's *Travels*, which was found at Behbeit, the Atarbechis or Aphroditopolis of the ancients, situated on the branch of the Nile that runs to Damietta.

48.—50. We learn from Pliny, that the *Flaminian* obelisc, now standing near the Porta del Popolo at Rome, which was the smaller of the two formerly in the Circus Maximus, placed there by Augustus, and used as the gnomon of a dial, was the work of Senneserteus or Semnesyrtaeus, who reigned in Egypt at the time that Pythagoras visited it. This king seems to have been the same with Psammuthis or PSAMMIS; and the authority of the evidence is so much the stronger, as the period in question is not extremely remote. The father of Psammis, according to Herodotus, was Necos or NECHAO. The two names occur on all the middle lines of the obelisc; and that of the father on the pillar of a colossal Isis in the Supplement of Montfaucon: the *Sallustian* obelisc, which seems to have been partly copied from the Flaminian, has them both.

51, 52. Among the most common of all the names of the kings of Egypt, on a great variety of monuments, are those which were mistaken by Kircher for a sort of amulets or charms, which he denominated the Mophthomendesian

tablets. They occur alone on three small obeliscs only, the *Medicean*, the *Mahutean*, and the *Monticœlian* of Kircher; but they are found in the external lines of the Alexandrian, the two at Luxor, the Flaminian, and the Sallustian, while none are ever found exterior to them. They must, therefore, necessarily be attributed to one of the latest kings of Egypt; and there is none so likely to have made such a display as AMASIS, a man of considerable magnificence, and at the same time of a cautious and artful character: indeed, we have no alternative left but to choose between him and some of the kings who revolted against the Persians, and who do not appear so likely to have had leisure or finances for public works of splendour. His father's name, like that of Nechao, contains the character denoting Vulcan, and it may be called *Maenuphthes;* but he was not the son of a king. Both the names are found in one of the middle lines of the Flaminian obelisc; and on that side the king is represented in the tablet as doing homage to his predecessor, who occupies the place of honour on the other sides.

56. There can be no doubt whatever respecting the signification of the name of PTOLEMY, as it occurs on the stone of Rosetta; but it is not quite so easy to determine its identity in

some other cases, where it may possibly have been modified by contraction, mutilation, or combination. In this and a few other proper names, it is extremely interesting to trace some of the steps by which alphabetical writing seems to have arisen out of hieroglyphical; a process which may indeed be in some measure illustrated by the manner in which the modern Chinese express a foreign combination of sounds, the characters being rendered simply "phonetic" by an appropriate mark, instead of retaining their natural signification; and this mark, in some modern printed books, approaching very near to the ring surrounding the hieroglyphic names. The enchorial name of Ptolemy appears at first sight to be extremely different from the hieroglyphical; and it would have been impossible to deduce the one from the other, without a knowledge of the epistolographic forms of the separate characters, as ascertained by a comparison of the manuscripts. The beginning and end are obviously parts of the ring, which, in the sacred character, surrounds every proper name, except those of the deities. The square block and the semicircle answer invariably in all the manuscripts to characters resembling the P and T of Akerblad, which are found at the beginning of the enchorial name.

The next character, which seems to be a kind of knot, is not essentially necessary, being often omitted in the sacred characters, and always in the enchorial. The lion corresponds to the LO of Akerblad; a lion being always expressed by a similar character in the manuscripts; an oblique line crossed standing for the body, and an erect line for the tail; this was probably read not LO but OLE; although, in more modern Coptic, OILI is translated a ram; we have also EIUL, a stag; and the figure of the stag becomes, in the running hand, nearly like this of the lion. The next character is known to have some reference to "place," in Coptic MA; and it seems to have been read either MA, or simply M; and this character is always expressed in the running hand by the M of Akerblad's alphabet. The two feathers, whatever their natural meaning may have been, answer to the three parallel lines of the enchorial text, and they seem in more than in one instance to have been read I or E; the bent line probably signified great, and was read OSH or OS; for the Coptic SHEI seems to have been nearly equivalent to the Greek SIGMA. Putting all these elements together, we have precisely PTOLEMAIOS, the Greek name; or perhaps PTOLEMEOS, as it would more naturally be called in Coptic. The slight varia-

tions of the word in different parts of the enchorial text may be considered as expressing something like aspirations or accentuations.

57. The appellation SOTERES, as a dual, is well marked in the inscription of Rosetta, and the character, thus determined, explains a long name in the temple at Edfou, which must mean "the two saviour gods," with various titles of honour, such as "the agents of Phthah, the emblems of triumph, the approved of Phre, the favoured of the Nile, the venerable consorts in empire."

58. The wife of Ptolemy Soter, and mother of Philadelphus, was BERENICE, whose name is found on a ceiling at Karnak, in the phrase, "Ptolemy and .. Berenice, the saviour gods." In this name we appear to have another specimen of syllabic and alphabetical writing combined, in a manner not extremely unlike the ludicrous mixtures of words and things with which children are sometimes amused; for however Warburton's indignation might be excited by such a comparison, it is perfectly true that, occasionally, "the sublime differs from the ridiculous by a single step only." The first character of the hieroglyphical name is precisely of the same form with a basket represented at Byban El Molouk, and called, in the description,

"panier à anses:" and a basket, in Coptic, is BIR. The oval, which resembles an eye without the pupil, means elsewhere "to," which in Coptic is E; the waved line is "of," and must be rendered N; the feathers I; the little footstool seems to be superfluous; the goose is KE, or KEN; Kircher gives us KENESOU for a goose; but the ESOU means gregarious, probably in contradistinction to the Egyptian sheldrake; and the simple etymon approaches to the name of a goose in many other languages. We have, therefore, literally BIRENICE; or, if the N must be inserted, the accusative BIRENICEN, which may easily have been confounded by the Egyptians with the nominative. The final characters are merely the feminine termination. The enchorial text affords us a remarkable instance of the diversity which was allowed in the mode of representing the same name. The first character has not the least resemblance to the basket; but the first and second together are very commonly used in the manuscripts, as a coarse representation of a boat, which was called BARI, or possibly BERE, for it is doubtful whether Kircher had any other authority than that of Diodorus for BARI; and the word BEREZOUTS is used for another vehicle. The enchorial N may possibly have been derived from a horizontal line, turned

up at one end; we have then the three dashes for the I, and the two angles seem to have answered to the KE, for a bird is not uncommonly scribbled in some such manner; so that we have either BARINICE or BERENICE, by a combination somewhat different from the former.

59—65. The temple at Ombos was dedicated, as we find from the Greek inscription copied by Mr. Hamilton, "in the name of the divine Ptolemy Philometor and Cleopatra, and their children, to Arueris Apollo, and the other gods of the temple, by the infantry and cavalry of the nome." We may, therefore, expect to find in it the names of these sovereigns, together with those of some or all of the earlier Ptolemies, and, accordingly, we are able to determine, without difficulty, some epithets which seem to be characteristic of this and the two preceding reigns; but, hitherto, nothing has been observed that can be considered as so clearly denoting either Philadelphus and his queen Arsinoe, or Euergetes and his Berenice, although some assistance might have been derived, in identifying them, from the enchorial text of Rosetta. We have, however, in the same temple, a name, evidently compound, in which a basilisc is followed by two feathers and a bent line; and to judge from a comparison

of the enchorial text with the manuscripts, a basilisc ought to be the emblem of EUERGETES; the part of the name preceding it is, however, not Berenice, and must, therefore, in all probability, be ARSINOE, the daughter of Euergetes. But it seems impossible to attempt to compare the characters employed with the sounds; since they sometimes occur in an inverted order, which the sounds could not do. Indeed the name seems to be very often repeated in situations where its most essential parts seem to be a quadrant of a circle, two feathers, and a bent or broken line; in other places, as at Dendera, the bird, the hand, and the oval, are added; and it is not impossible that the quadrant may have been meant as a representation of a lentil, which in Coptic is ARSHIN, and which alone may have been sufficient to identify the name. It occurs in the celebrated zodiac at Dendera, and very frequently at Philae, and it may possibly, hereafter, lead us very readily to discover the hieroglyphical name of *Philadelphus*. That of PHILOPATOR is satisfactorily ascertained by the assistance of the character employed for "father" in the Rosetta stone, though that character is much mutilated, and could not have been positively determined without this coincidence. The name is found in the *great*

temple at Edfou still more distinctly than at Ombos, and it occurs several times at Karnak. EPIPHANES is never distinguished in any other inscription by the characters appropriated to him in that of Rosetta (N. 121); but we continually find a synonymous emblem, which is employed in the Rosetta stone to signify "enlightening," where the Greek translation has EPIPHANES; and this character, placed between two hatchets facing each other, can only have meant the "illustrious deity," or deities. In this form, the name occurs very frequently at Philae, and in the great temple at Edfou, where it seems to be the latest name. For the PHILOMETORES, we have a character which occurs in some other monuments, and means apparently "mother," the name containing it being found several times in the temple at Ombos. At Kous, or Apollinopolis Parva, there is another Greek inscription of the Philometores and their children; but in the hieroglyphics copied by Denon, the names of the sovereigns seem to be wanting, and that of a young prince only remains, a colossal statue of whom is figured by Montfaucon in his *Supplement*, having the same name in the belt, with the addition of "the son of King Ptolemy;" it will, therefore, be justifiable to distinguish this personage by calling

him *Cleopatrides.* The divine honours which are so often attributed in these inscriptions to the reigning sovereigns, afford us an explanation of the Greek inscriptions to the "Synthronous gods of Egypt," which repeatedly occur; and of the description "Fraternal gods," as, indeed, Philadelphus and his queen are called in the Greek inscription of Rosetta.

D. ANIMALS.

73. A figure sitting on the ground, and stretching out one hand, seems to imply simply a MAN or person; which is certainly the sense of the enchorial character that commonly answers to it in the manuscripts; but in composition the figure often appears to lose this sense.

74. The horned snake, creeping along, is clearly meant, in some parts of the inscription of Rosetta, for HIM or IT; although it has other senses in composition. It is very remarkable, that the enchorial character, and that of the manuscripts, resembling a *y*, approaches extremely near to the Coptic F, which also means "him:" and HOF, or HFO, is the Coptic term for a snake; so that this coincidence seems to afford us another trace of the origin of the alphabet.

75—78. The BULLOCK, the RAM, the ANTELOPE, and the TORTOISE, are proved to be sometimes representations of the things which they resemble, by their occurrence in inscriptions accompanied by tablets; though some of them have probably, elsewhere, a metaphorical sense. The ram is often represented with two pairs of horns; the one natural, the other imaginary.

78*. The CROCODILE is identified by a very distinct drawing in a manuscript sent home by Mr. Bankes, and is repeatedly designated in the text by a figure representing it. The deity with a crocodile's head is a separate personage, and is denoted by a figure of the same animal with the tail turned under it.

79. The asp or BASILISC is so coarsely represented in the stone of Rosetta, that the object intended by it could not have been conjectured without a comparison with other inscriptions; the context was, however, sufficient to determine its meaning from the examination of this monument alone.

E. INANIMATE OBJECTS.

80. The essential parts of the name of EGYPT seem to be the square and the wheel, signifying "splendid land." In addition to these, or their

rudiments, the enchorial word has at the beginning a character which generally answers to an arm holding a feather, or to the flame of a lamp, an emblem which seems also to relate to Egypt in one of the lines of the inscription of Rosetta. A flame and a heart are mentioned by Horapollo and by Plutarch, as employed in the name of Egypt; but a word occurring so frequently is very likely to have been expressed in a variety of ways. The exact combination of characters generally used on the stone has not been observed in any other inscription.

81. The name of MEMPHIS cannot be determined without some uncertainty; the line of hieroglyphics, in which it is contained, being in several respects obscure.

84. The ladder is well marked as meaning COUNTRY; it may perhaps be intended to represent a field with its divisions; but it is uncertain whether or no it is the same symbol that enters into one of the names of Arueris (N. 13), the sculptures of the Rosetta stone being by no means highly finished.

85. It is remarkable, that the wheel, signifying LAND, had been noticed by the Jesuits, as resembling the old Chinese character for the word *field;* but this is the only one, of a mul-

titude of similar conjectures, that has been justified by more complete evidence. (*Phil. Trans.* 1769. Pl. 28.)

86. The star is shown to relate to a real STAR, by inscriptions accompanying the zodiacs. It has also elsewhere a figurative sense, meaning an attendant or *ministering spirit.*

87. The open square is found in both the combinations of characters, which are most commonly used for expressing a TEMPLE; the feather signifies ornament or consecration; the oblong figure, either the sacred inclosure or a sacred seat, the character for a god being sometimes placed within it. The feather is occasionally converted into an inclined oval, the square being at the same time a little altered; a difference which may be observed in other inscriptions, as well as in the Rosetta stone.

88. The character representing a SHRINE so much resembles the object which it denotes, that it was the most readily identified of all that are found on the stone of Rosetta. The character signifying a priest was the second; and the combination of both afforded a full confirmation of the truth of the explanation. The enchorial character for a shrine is derived from the sitting statue which always accompanies it.

89. The open square, occurring in HABITATION as well as in temple, must probably have meant *house* or building; or possibly stone only.

90. The THRONE, or chair of state, occurs in a great variety of tablets. It evidently bears its most natural signification in the character denoting statue, n. 102, and in some other instances; but it appears to bear, in some inscriptions, the metaphorical sense of a residence or habitation.

92. The characters denoting a DIADEM [that is a line over an oval,] are sufficiently determined by the first inscription of the stone; and they so much resemble the corresponding passages of the enchorial text, that we can scarcely hesitate to admit the intimate connexion of the two modes of writing, without seeking for any further proofs.

93. The sacred ORNAMENTS are expressed by three feathers, fixed to a bar, which appears to be held by two arms. The remaining part of the character occurs very frequently as a sort of termination, and seems to answer to *—ments.*

94—99. The boat or SHIP, the SPEAR, the BOW, the ARROW, the CENSER, and the BIER, are sufficiently identified, by the comparison of

various tablets with their inscriptions. The ship occurs frequently as denoting the sacred boats, in which the deities are conveyed; though they are not always accompanied by water. But it has been observed, that the Egyptians attributed ships rather than chariots to the sun and moon, as gliding smoothly through the skies. The first part of the enchorial word, which has been supposed to be a B, is evidently identical with the character always found in the manuscripts written in the running hieroglyphics, as the first part of the delineation of a ship.

100. The TEAR, in some of its representations, is very clearly expressive of the thing intended; and this resemblance, together with its frequent attendance on a corpse and a bier, is sufficient to explain its sense. It occurs also sometimes within a border, as a peculiar deity; but it seems to be much more commonly emblematical of Osiris, of Apis, or of Mneuis. It is not unfrequently found as a detached figure, in a kind of pottery, with a green glazing; and may perhaps have been worn, instead of a mourning ring, as a memorial of a departed friend. It has most commonly been called the *equi sectio*, and supposed to represent a horse's head, or the rostrum of a ship,

while the ingenious Kircher has made it a *phallus oculatus.* Among the antiquities collected by Lord Mountnorris in Egypt, is an eye seen in front, and apparently shedding a tear.

101. The character for an IMAGE seems to mean *a wrought man;* the hands, connected with an eye, appear to be holding an oar, as an emblem of *labour.* The same character, with a slight variation in the form of the eye, means a rower, (n. 136.)

102. The sitting STATUE has no character to imply wrought; but it is followed by a bent line, which seems to be a term of respect, and may possibly answer to OSH, "great." The same bent line occurs on the great sarcophagus of green breccia, as a personification of one of the qualities of Osiris, probably his *magnificence.* It is often exchanged in the manuscripts for the divided staff; and both are represented in the running hand by a figure like a 9 or a 4. In the enchorial text this character seems sometimes to be expressed by a single line, either straight, or bent sideways into an angle, like part of a K.

103. LETTERS are denoted by a character which seems to represent some of the materials employed in writing; and which is indeed not

extremely unlike an inkstand figured in Caylus's Recueil, and consisting of two parallel tubes at some distance from each other, with a cover connected by a chain instead of a hinge. Besides the very well marked passage in the Rosetta stone, the character occurs in many manuscripts near the representation of a Thoth employed in writing; and the enchorial character, corresponding to it, is also found in the term *sacred scribes* at the beginning of the inscription.

F. ATTRIBUTES AND ACTIONS.

108. The *crux ansata*, sometimes called the Key of the Nile, is usually employed as a symbol of divinity: but its correct meaning is LIFE, as Lacroze rightly conjectured, although his opinion respecting the origin of the character is inconsistent with the form of its oldest and most accurate delineations; and there is no one instance in which it is so represented as to stand in any relation to a sluice or a watercock. According to Socrates and Rufinus, the Egyptian priests declared to their Christian conquerors under Theodosius, who were going to destroy the Serapeum at Alexandria, that the cross, so often sculptured on their temples, was

an emblem of the life to come. This passage has been understood by some authors as relating rather to the cross without a handle, which is observable in some rare instances, and indeed twice on the stone of Rosetta; but this symbol appears rather to denote a protecting power, than an immortal existence. It happens, perhaps altogether accidentally, that one of the contractions for the word *God*, which are commonly used in Coptic, approaches very near to this character, except that the arms of the cross are within the circle.

109. ETERNITY is represented simply by a serpent rising in an oblique arch, and without horns: the serpent devouring its tail, and making a ring, is never found as an Egyptian emblem. Horapollo says that eternity was denoted by a serpent having its tail hidden under its body; and that such serpents were called URAEI, meaning in Greek BASILISCS, which agrees very well with the sense of the Coptic URO, "king;" but this description answers better to the *asp* of the inscription of Rosetta, which has also some relation to the representations of the deities, though it does not exactly mean immortality.

110. The cross with the serpent is a very common epithet, in the sense of everliving, or IMMORTAL, AEONOBIUS: the waved line is in

general a preposition, or a termination, meaning *of, to,* or *for;* and it appears to be synonymous with the hat (n. 177.) Almost all authors have very hastily taken for granted, that this character must relate immediately to water, wherever it occurs, although we find it repeatedly in every line of the inscription of Rosetta, where water is not once mentioned. The fact, however, is, that its prototype seems to have been a stream of water or of any other liquid, flowing *from* a vessel, and poured *on* some other object; and that the idea of the liquid was completely dropped in the general employment of the character; while that of the *connexion* only was retained; and the hat or cap being also similarly forgotten, while its connexion with the head of the wearer only was suggested by its figure. In this compound character, we have two particles nearly alike, the semicircle and the line; for that they cannot be very different is shown by the occasional substitution of two semicircles for the combination. One of them seems to serve for the connexion between life and eternity, "life *for* ever;" and the other to make the new compound an adjective, "liv*ing* for ever."

111. The triangle or pyramid occurs very commonly among other emblems of prosperity

and happiness; and it is found in the frize of Montague and Ficoroni, in the decided sense of an offering or a present in general, while, in another place, it is made an offering in its own form; so that we can only interpret it as signifying JOY, or pleasure, or prosperity. (Hierogl. 7 Mqr, Uqu; 9 Re, Rl: 7 Uq, Urs.)

112. POWER appears to be indicated by a sceptre having the head of an animal, which is often placed in the hands of the deities, and often stands with the cross, the pyramid, and the altar, as an emblem of the blessings attendant on the favourites of the gods. It is seldom used in the text of inscriptions, but it occurs once in that of Rosetta.

113, 114. STABILITY is denoted, on the Rosetta stone, and elsewhere, by the altar, which seems to have been fixed in the ground as a column. When repeated, it makes the verb ESTABLISH; but it often occurs singly, and not uncommonly as an unconnected emblem, accompanied by other characters of similar import; and it is sometimes found as a detached figure, formed of glazed porcelain. The two altars are very conspicuous objects in some of the epistolographic manuscripts, and are very useful in comparing them with the hieratic; but the word employed in the enchorial inscrip-

tion of Rosetta seems to be derived from a different origin.

116. The bullock and the arm, which generally occur at the beginning of the inscriptions on the obeliscs, agree very well with the epithet MIGHTY in the translation of Hermapion. The arm is, in many other instances, used in compound characters.

117. VICTORY is denoted by a branch, perhaps a palm branch, with a semicircle and a circle, sometimes preceded by the waved line.

118. The character signifying FORTUNE somewhat resembles that which denotes "gold" (n. 105), but instead of the arch, we have an angular line, which seems to be intended for a pair of arms grasping the vase. The whole assemblage approaches, also, a little to the form of a pocket or purse, as it is frequently delineated.

119. The open square, bent inwards, clearly means SPLENDOUR or glory, though it is uncertain what object it is intended to represent. In some cases, a crescent seems to be substituted for it, as if it bore some relation to the sun, and the moon afforded a parallel sense.

120, 121. ILLUSTRIOUS is expressed, in the inscription of Rosetta, by the open square, for

"splendour," the oval, which signifies addition, or respect, making it a kind of superlative, and the pair of legs, which very naturally convey the idea of BEARING, or possessing; so that the whole makes the epithet EPIPHANES. This assemblage is, in some of the manuscripts, very commonly followed by a bird, or its equivalent, a half arch, apparently serving as an intensitive.

125. The eye, either with or without the pupil, and either preceded or followed by the undulated line, has a sense somewhat similar to all these, and is often employed at the beginning of the honorary inscriptions. On the Rosetta stone, it means distinctly RITE, or adoration. The enchorial character, corresponding to it, expresses also simply *doing*: as in Greek the same word signifies to "do" and to "sacrifice."

129. The frequent occurrence of the Egyptian goose, or sheldrake, with a circle over it, between two proper names, sufficiently points out the meaning of these characters, which can only relate to the connexion between them, and which must naturally mean SON; the circle may perhaps be intended for an egg; but in the painted sculptures the disc is red, and the circumference light. The enchorial character

nearly resembles the form in which some kinds of birds are usually expressed in the manuscripts. Mr. Bailey has also observed the occurrence of the bird between two proper names, and has identified it with the CHENALOPEX mentioned by Horapollo, as employed to signify son, on account of its courage in defending its offspring. This quality might rather have been expected to lead to its adoption as a symbol for a parent; but its existence in the bird in question is confirmed by the observations of modern naturalists respecting the sheldrake, the *tadorne* of Buffon, which has generally been considered as the chenalopex, and resembles very accurately the best of the hieroglyphic delineations of the bird, although the colours, as exhibited in the *Déscription de l'Egypte*, are not correctly natural.

133. A CHILD, or *infant*, is represented by a figure bent as if sitting, and putting his finger on his lip. This is sufficiently established by the triple inscription; but it is still further confirmed by a plate of the *Déscription de l'Egypte* (Antiq. II. pl. 86, f. 1); in which a figure of this kind is represented as immediately derived from the father, who seems to be inspired by a beetle entering his mouth. The manuscripts afford us here some valuable steps, by which

the enchorial character is connected with the distinct hieroglyphics. Another figure, which is elsewhere used as corresponding to a beetle, is also found in the enchorial text in the sense of son or offspring.

134, 135. A circle, with an arm holding an angular line, means a DIRECTOR; the angular line is intended for part of a rudder; and the same character, with the addition of the figure of a boat, denotes the pilot or HELMSMAN, as is obvious from many parts of the green sarcophagus. The circle and arm are also found in the character denoting *dedicate.*

136. A pair of arms holding an oar, and connected by a sort of sector, signifies a ROWER; and possibly also a labourer, or workman in general, as in *image.*

137. A stem of a plant, perhaps a reed, followed by an insect like a wasp or ichneumon, but probably intended for a bee, and by two semicircles, is the complete emblem for a KING; but the reed is often used alone in the same sense, and the insect sometimes occurs without the reed. Plutarch says, that a king was denoted by a leaf, THRION; and Horapollo tells us, that a bee signified a people obedient to a king; hence this symbol might be interpreted *king of men.* Ammianus Marcellinus, however, asserts, more

simply, that a king was denoted by a bee. It appears from the manuscripts, that the beginning of the enchorial character, which Mr. Akerblad reads PHU, is derived from the elementary traces representing the reed, the semicircle, a waved line, and a sitting deity, meaning *the divine king*, an assemblage which often occurs on the green sarcophagus, and elsewhere, as applied to a royal person. The remainder of the enchorial character seems to represent a termination consisting of a semicircle and a vessel, which is often added to a name, apparently as a demonstration of respect, like the vessel and the spiral in the case of the god Nilus.

138. CONDITION, or subjection, is denoted by a character which somewhat resembles an altar with an offering of flowers; but which might also be intended for the cup of a flower, with an insect hovering over it.

139. In the term KINGDOM, the crown is figuratively employed for its wearer; a metaphor common in many modern languages.

140. The character denoting a LIBATION is very indistinctly traced in the sacred inscription of Rosetta, so that it would have been impossible to explain its original form without the assistance of other hieroglyphical monuments.

The long water jar, out of which the kneeling figure is pouring a divided stream, somewhat resembles those which a modern Egyptian woman is seen carrying, in a plate of Mr. Legh's second edition.

141, 142. The vase with the stream, which frequently occurs in the character for PRIEST, is sometimes found alone, and must therefore probably relate to some particular CEREMONY performed by the priests, approaching to the nature of a libation. On the stone of Rosetta, the line is a simple curve, not waved; nor is the vase more distinctly represented. Instead of the sitting figure, a foot is sometimes substituted, as in the word *attendant;* and the enchorial character is a more tolerable approximation to this form than to the complete figure.

143. PRIESTHOOD is simply the *condition* of a *priest;* the character prefixed answering to the Coptic prefix MET, and to the Greek termination EIA.

144. The ornaments of the head are very generally used as indicating the person by whom they are worn; and flowers, probably those of the lotus, are frequently found on the heads of the priests, as well as in the inscriptions which accompany them. In the inscription of Rosetta, the sense SACERDOTAL agrees very well

with the context, where this character occurs; though it cannot be deduced with absolute certainty from the comparison with the Greek.

145. It is by no means easy to explain why the figure like a buckle should clearly mean an ASSEMBLY: perhaps, however, the upper part may originally have been a crescent, implying monthly; and the scale or basin below is occasionally found supporting some offerings, which are set upright in it; so that the whole may have meant *a monthly exhibition.*

146. The character *god* is made an adjective by the addition of the waved line, and of the long drop, which seem simply to convert it into the term SACRED; or, if the drop has any other meaning, it can only relate to worshipping or honouring; as the character prefixed in the enchorial text, which is equivalent to the scale or basin, is elsewhere employed to signify *honour* or *attention.* In some other instances, a circle and a waved line seem to be employed in a similar manner, for connecting one character with another like substantive and adjective.

147. An epithet implying CONSECRATED, or dedicated, is composed of a trident, or triple branch or root, followed by a bent line. It

occurs very commonly near the beginning of inscriptions, on obeliscs, and elsewhere.

148. A little oblique cross, over an arm with a feather, seems to mean to GIVE, and perhaps to fight and to defend; as, in Coptic, the word TI has both these senses. It is often preceded by a circle and a semicircle.

149. The hand bearing the triangle or pyramid manifestly means, in the frize of Montagu and Ficoroni, to OFFER, as an oblation to a deity.

150. In the inscription of Rosetta, we find the word DEDICATE expressed by a bent line and a sitting figure, with the circle and the arm holding the rudder; the character already interpreted *consecrated* precedes, but it is not absolutely certain that it belongs to the same phrase.

151. The term LAWFUL is naturally enough derived from a deity in his judicial capacity; the figure is preceded by a bird, placed between two semicircles, which must here mean *according to*, answering to the termination *ful*. Sometimes a curved line, supported by a stem, is substituted as a synonym for the figure of the judge.

152—154. The character representing GOOD strongly resembles the figure of a lute, depicted

in the chamber of the harps, among the catacombs, and may have alluded to the pleasing sound of music. The plural, with the scale or basin, which implies BESTOWING, makes the epithet EUCHARISTUS, which in Greek is somewhat ambiguous, meaning either grateful or MUNIFICENT; the latter, however, must be its sense in this inscription, because *good gifts* or *delights* may be plural, but *gratitude* not so easily. The lute is also found denoting good in other parts of the inscription. The enchorial character for the scale could scarcely have been suspected to be derived from it, without the assistance of the manuscripts, which constantly exhibit an intermediate form, intended, perhaps, to comprehend one of the lines supporting the scale.

155. The semicircle, with two oblique dashes, seems to mean GREAT in the name of Thoth, who is called in the Greek inscription of Rosetta, Hermes the *great and great:* while, in other places, this character seems always to convey the sense of a dual. The enchorial epithet of Thoth is a little like the crown with two semicircles, which is most frequently found among the titles of Osiris, especially when he sits in judgment.

155*. The two kinds of hats, worn by the

different deities, seem to be intended by the characters of the Rosetta stone, which express the UPPER and LOWER regions or countries. These two characters are also found together in the green sarcophagus as the names of two goddesses; and they occur together in one or two passages of some of the manuscripts, and in an inscription at Philae; so that, although the representation is very indistinct in the particular case of the Rosetta stone, there is little doubt that the cap of Osiris meant, in this case, *superior*, and that of Hyperion and other personages *inferior*.

160. The ring, which implies a NAME, and which, elsewhere, distinguishes proper names, seems to be an imitation of the label, called a "phylactery" in the Greek inscription of Rosetta, on which the name of a figure was usually distinguished.

161. A disc, with rays descending from it, is one of the few characters in which the form gives us some assistance towards determining the sense, which is found to be ENLIGHTENING; though the Egyptians do not seem to have been very correct in their delineation of the motion of light, which they make to diverge in curved lines, like those described by a common projectile.

162. The square block, the semicircle, and the chain, are employed very clearly in the sense of LOVING or beloved; the Coptic MAI. In the enchorial character the square and semicircle seem to be sometimes transposed, and sometimes changed into an oval.

163. PRESERVER, or saviour, is represented by a sort of trefoil, with a long stem, which answers to a cross or obelisc in the enchorial text; but, in other passages, the character takes the form of a still simpler club: and, in others again, it has something like a bulbous root.

164, 165. A frame like a ladder, supported by a stem, occurs sometimes as a part of a head dress, but it is difficult to say if it represents any other object. Followed by an arm, and a pair of legs, it signifies SET UP, and this combination of characters is of very frequent occurrence; sometimes also the bent line or divided shaft forms a part of it. In Coptic, *set up* is expressed by *set on foot*, which seems to retain the analogy of the hieroglyphical character. The substitution of a pair of feathers for the legs, however, does not appear materially to alter the sense; the context, where it occurs, requiring the word PREPARE or construct.

G. RELATIONS.

166. Two ovals, with a semicircle and an arm, very clearly signify IN ORDER THAT. The ovals seem to mean *to* or *for*, and the arm action or *doing;* as our own *that* seems to be allied to the German *that*, which means *deed*. The same combination of characters appears to denote, in another passage, *to add to;* and one of the ovals is sometimes omitted. The Coptic may be either HINA or ETHBE.

167. The symbols, employed in the sense WHEREVER, seem to mean separately, *at*, *in*, *one*, or *in*, *place*, *one;* and, transposing the two last, we may make a very good Coptic word E-U-MA.

168, 169. The arm and chain signify AND or ALSO; and the oval sometimes takes place of the arm, without much variation of the sense; this combination is also found in the sense of *with*, or *together with*. The elementary ideas seem to be *put*, *with*, or *add*, *with*. Between the names of Ptolemy and Berenice at Karnak, the arm and chain are separate.

170. The half arch, or the fork, which is perfectly equivalent to it, followed by two curls

and two semicircles, mean MOREOVER: the reduplication probably resembling that of many of the Coptic verbs, which generally imply a continued action.

171. The combination of the loop or sling, with two semicircles and three ovals, means very clearly LIKEWISE. The loop seems to represent a bucket, intended for one of a pair, to be carried on a pole, as they are frequently delineated in the tablets: so that it must mean a *companion*: and accordingly we find it in a very common epithet of a king, on obeliscs and elsewhere, with a circle and a bar, denoting *the companion of the sun*, or simply *resembling the sun*. In the enchorial character for *likewise*, the symbols seem to be transposed, and the loop is doubled.

172. An owl, signifying IN, seems to be nearly synonymous with the half arch, which is also sometimes to be understood in the sense of *all*: both these characters occur also in many instances where they can only be considered as marks of respect, and not very essential to the sense; and in this they resemble the Coptic prefix M, which is a particle not very distinctly intelligible, nor capable of being translated; it is also not a little remarkable, that the M of

Akerblad's alphabet is the enchorial character which answers to both of these symbols.

173, 174. A hare over two waved lines is employed, either alone, or together with a head, dash, circle, and dash, which have separately a similar sense, for UPON, OVER, or *at;* and it is remarkable, that a similar relation exists in Coptic between EHREÏ, and EJO; JO or DCHO also meaning a head. The enchorial character, in some of its forms, is manifestly a coarse imitation of an animal. The head is always represented in the manuscripts, by a character nearly like a Greek Σ; and this may possibly have been the origin of the Coptic letter JANJIA, if it was derived from a hieroglyphic; but it is equally probable that it may have been intended for a combination of a *delta* and a *chi.* [An Armenian letter of a similar form has also the sound of G soft, or DZH.]

177. The hat, interposed between "an image" and "the king," can only mean OF or FOR; it is often substituted, in passages which are frequently repeated, for the waved line; each being probably equivalent to the Coptic NTE, or rather N; which also sometimes makes an adjective of a substantive, as NNUB, golden, from NUB, gold.

H. TIME.

178. A DAY seems to be very naturally expressed by *splendour* of the *sun*, or sunshine.

179. A crescent turned downwards, with a star and the sun, makes up the character signifying a MONTH; to which a semicircle and a scale or basin are sometimes added. Horapollo says, that a month is denoted by a palm branch, or by an inverted crescent; but the crescent is too indistinct on the stone of Rosetta, to have allowed us to recognise it without the assistance of the collateral inscriptions.

180. A YEAR is denoted by a bent line with a little projection from the middle, which seems to represent a plant with an annual shoot or bud; it is commonly followed by a semicircle and a block or dash.

182, 183. The sixth month, MECHIR, is remarkable for having half as many crescents as the twelfth MESORE: this relation would without doubt be further illustrated, if we could discover any thing like a calendar among the immense mass of Egyptian literature which is still in existence. The manuscript, which Montfaucon calls a calendar, merely because it is

divided into twelve columns, has no just pretensions to the name.

I. NUMBERS.

186. UNITS are denoted by short lines, like the Roman I. Mr. Akerblad first noticed the first three numerals in the last line of the sacred characters of Rosetta, where the Greek text is deficient, and the words "first and second" only remain; and this observation alone was sufficient to prove, that the hieroglyphical characters related to a real language, and were not simply ornamental decorations, as some persons have imagined.

187—196. The twisted line, distinguishing the ORDINAL NUMBERS, answers to the Coptic MAH; which is prefixed to the cardinals in the same sense; in the enchorial text the corresponding character follows the number. The THREE points are more commonly employed, when they follow a word, to make it plural; but when they signify a numeral, they are generally placed immediately above some other character; and, in the enchorial inscription, this numeral is distinguished by making the lines oblique and joining them.

197. For the number TEN we have a Greek *pi*, either square or rounded, not only in the inscription of Rosetta, but in many other places.

198. We find the number SEVENTEEN occurring twice, as a date, in the inscription of Rosetta; the Greek text, in another part, alluding to the same period, has 18; and the enchorial words are too indistinctly marked to allow us to judge of the identity or diversity of the two numbers; but the difference of a day is of no consequence, since the festival of the "assumption of the kingdom" may easily have begun on the 17th of Mechir, and have continued to the next day, which is the date of the decree.

199, 200. The enchorial character for THIRTY, applied to years, seems to be the same as is elsewhere used in the sense of the *thirtieth day;* but the numbers are almost always confused in the running hand, and exhibit several deviations from the regular system of the sacred characters; the number FORTY, for example, in the remarkable passage relating to the 42 assessors of Osiris, seems to be denoted by a single line with a dash on it.

201—203. The curl, like the figure 9, meaning A HUNDRED, and the notched circle, sup-

ported by a cross, denoting A THOUSAND, occur, in several inscriptions, so combined with units and tens, as to leave no doubt respecting the numbers that they represent. This is particularly evident from the consideration of an inscription "believed to have been found at Karnak." *Décr. de l'Egypte. Ant.* III. Pl. 38. F. 26—30.

204. PLURALS are distinguished by writing a character three times, or by putting three dashes after it; and sometimes, perhaps, though very rarely, before it: occasionally also by repeating a part of a collection of symbols once only. In the manuscripts, the three dashes are generally joined into a crooked stroke; which, in the enchorial inscription, sometimes both precedes and follows the word: while, in other cases, the second stroke is converted into a single vertical line, which serves to limit the extent of the characters meant to be made plural; the representation being so imperfect, that this assistance is more required than in the sacred characters: and it may be observed, that this second mark is never wanting in the enchorial inscription, as it must frequently have been, if the character had been alphabetical; since many of the Egyptian plurals end pre-

cisely as their singulars do; and even when they differ from them, it is not by the addition of any one uniform termination...

Section VIII.—*General Character and Subjects of the Egyptian Monuments.*

By means of the knowledge of the hieroglyphic characters, which has been already obtained, we are fully competent to form a general idea of the nature of the inscriptions on the principal Egyptian monuments that are extant. Numerous as they are, there is scarcely one of them which we are not able to refer to the class either of sepulchral or of votive inscriptions; astronomical and chronological there seem to be none, since the numerical characters, which have been perfectly ascertained, have not yet been found to occur in such a form as they necessarily must have assumed in the records of this description: of a historical nature, we can only find the triumphal, which are often sufficiently distinguishable; but they may also always be referred to the votive; since whoever related his own exploits thought it wisest to attribute the glory of them to some deity, and whoever recorded those of another, was generally disposed to intermix divine honours

with his panegyric. It has, indeed, been asserted, that the Egyptians were not in the habit of deifying any mortal persons; but the inscription of Rosetta is by no means the only one in which the sovereigns of Egypt are inserted in the number of its deities; the custom is observable in monuments of a much earlier age; indeed, in such a country, it might be considered as a kind of dilemma of degradation, whether it was most ridiculous to be made a divinity, or to be excluded from so plebeian an assemblage; but flattery is more prone to err by commission than by omission, and, consequently, we find the terms King and God very generally inseparable. The sepulchral inscriptions, from the attention that was paid in Egypt to the obsequies of the dead, appear, on the whole, to constitute the most considerable part of the Egyptian literature which remains, and they afford us, upon a comparative examination, some very remarkable peculiarities. The general tenor of all these inscriptions appears to be, as might be expected from the testimony of Herodotus, the identification of the deceased with the God Osiris, and probably, if a female, with Isis; and the subject of the most usual representations seems to be the reception of this new personage by the principal deities, to whom he

now stands in a relation expressed in the respective inscriptions; the honour of an apotheosis, reserved by the ancient Romans for emperors, and by the modern for saints, having been apparently extended by the old Egyptians to private individuals of all descriptions. It required an extensive comparison of these inscriptions to recognise their precise nature, since they seldom contain a name surrounded by a ring in its usual form: sometimes, however, as on the green sarcophagus of the British Museum, a distinct name is very often repeated, and preceded by that of Osiris; while, in most other instances, there is a certain combination of characters, bearing evident relation to the personage delineated, which occurs, after the symbols of Osiris, instead of the name; so that either the ring was simply omitted on this occasion, or a new, and perhaps a mysterious name was employed, consisting frequently of the appellations of several distinct deities, and probably analogous to the real name. That the characteristic phrase, so repeated, must have had some relation to the deceased, is proved by its scarcely ever being alike, in any two monuments that have been compared, while almost every other part of the manuscripts and inscriptions are the same in many different in-

stances, and some of them in almost all; and this same phrase may be observed in Lord Mountnorris's and Mr. Bankes's manuscripts, placed over the head of the person who is brought up between the two goddesses, to make his appearance before the true Osiris, in his own person, and in his judicial capacity, with his counsellors about him, and the balance of justice before him. (Hierogl. 5. E F G e f.) In this instance the phrase consists of the names "Hyperion" and the Sun, preceded by a block and an arm with an offering (Plate LXXVIII, O), and it may be interpreted, without any violence, "the votary of Hyperion and of Phre." In a small manuscript, engraved by Denon, the part, which resembles the characteristic phrase of other manuscripts, is followed by the name of a king which is nearly identical with that of the father of the Pseudomemnon in the British Museum, the one having the hieralpha laid flat, the other the traces of the pedestal, which is equivalent to it...

The coffins of the mummies, and the large sarcophagi of stone, are generally covered with representations extremely similar to some of those which are found in the manuscripts. The judicial tablet is frequently delineated on the middle of the coffins; above it are Isis and

Nephthe, at the sides; and apparently Rhea in the middle, with outspread wings. The space below is chiefly occupied by figures of twenty or thirty of the principal deities, to whom the deceased, in his mystical character, is doing homage; each of them being probably designated by the relationship in which he stands to the new representative of Osiris. In the sculptures, the figures are generally less numerous; the same deities are commonly represented as on the painted coffins, but without the repetition of the suppliant, and in an order subject to some little variation. The large sarcophagus of granite, in the British Museum, brought from Cairo, and formerly called the Lover's Fountain, has the name of Apis, as a part of the characteristic denomination. This circumstance, at first sight, seemed to make it evident that it must have been intended to contain the mummy of an Apis, for which its magnitude renders it well calculated; but, when the symbols of other deities were found in the mystic names upon various other monuments, this inference could no longer be considered as absolutely conclusive...

We have a most valuable example of a dedicatory inscription, on a larger scale, in the decree preserved on the stone of Rosetta, which,

besides its utility in affording the only existing clue for deciphering the hieroglyphic characters, gives us also a very complete idea of the general style of the records of the Egyptian hierarchy. Of the triumphal monuments, the most magnificent are the obeliscs, which are reported by Pliny to have been dedicated to the Sun; and there is every reason to suppose, that the translation of one of these inscriptions, preserved by Ammianus Marcellinus, after Hermapion, contains a true representation of a part of its contents, more especially as "the mighty Apollo" of Hermapion agrees completely with the hawk, the bull, and the arm, which usually occupy the beginning of each inscription. These symbols are generally followed by a number of pompous titles, not always very intimately connected with each other, and among them we often find that of "Lord of the asp bearing diadems," with some others, immediately preceding the name and parentage of the sovereign, who is the principal subject of the inscription.

REMARKS

ON

MR. BELZONI'S PLATES.

THE Plates which accompany Mr. Belzoni's work afford us an excellent opportunity of illustrating and confirming some of the interpretations of the hieroglyphical characters which have been published in the Article EGYPT of the Supplement of the Encyclopædia Britannica.

Plate I. The principal figure of the catacomb is represented sitting on a throne or chair of state: his belt or apron is marked with the name of King PSAMMIS, N. 50 of the Article Egypt.

The square tablet suspended from the neck may either mean "*approved by the sun,*" or possibly "*distinguished by the erection of an obelisc:*" the wand or rather mace held in the hand has an inscription to this purpose: "*The*

good god, the giver of comforts to both the regions, the protector of religious rites, the King Osiris Psammis the son of Nechao, the companion of the Sun and of Osiris." The five columns of hieroglyphics over the altar contain a similar inscription, with the interposition of some additional epithets.

The vulture soaring over the king seems to represent some tutelary genius: it holds a ring, which in other cases serves for the support of plumes or other honorary trophies. The inscription between the vulture and the head implies "*The royal superintendent of both the regions, the joyful,* or *brilliant, the great, the living, the powerful.*" But to judge from other inscriptions, those in particular of Mr. Montague's frizes, this line belongs rather to the vulture than to the king. The vertical column behind the figure contains a number of similar epithets. "*The minister of the gods, the living, the established, the powerful, the great guardian of sacred rites, the possessor of riches, the adorner of the priesthood, the noble, like the Sun, everlasting, adding honour to his ancestors.*" There is not sufficient authority for all the terms here employed, but such of them, as are not probable translations of the symbols, are at least not improbable illustrations of them.

The altar before the figure is loaded with an offering of some substance cut into slices, and standing in a compact mass: whether of fruit or of cakes, or of any other nature: above it is written "*The priests, attendant on the ceremonies of the good god, do him honour by these rites, the living, the mighty, the benefactor of the country.*" These characters face the former, and belong to figures supposed to be looking towards the king, whether they may be represented in any other part of the drawing or not.

Plate II. The tutelary vulture here expands both its wings, and holds in each foot a ring with a plume supported by a handle. Over the vulture's left wing we have "THE GOOD GOD THE GIVER OF COMFORTS TO BOTH REGIONS? PSAMMIS, THE BRILLIANT AND JOYFUL, THE LIVING;" over the right, "THE SON OF THE DISPENSER OF DELIGHTS? NECHAO THE COMPANION OF THE SUN." The lower part of the plate consists of two halves, which either are or ought to be the exact counterparts or reflections of each other, though a few of the characters are turned the wrong way. The vulture is represented holding the symbol of life and the ring in one claw, standing on a cushion or carpet, which has generally been

taken for a bowl or basin, but which is here represented as a flat surface; below it stands the flowery head-dress of the priests, perhaps intended to imply the elevation and consecration of the objects above it; at least the vulture occupies the place of honour, and seems to be the object of the respect indicated by the characters of the three columns facing it, which together exhibit an inscription exactly resembling that which is almost universally found on the obeliscs. The hawk and globe are the symbols either of the sun, or of his son Arueris, and it is difficult to say which of these deities is here intended; he has a basilisc erected before him as a mark of honour, or of divinity. The bull and the arm together imply the *mighty:* the owl occurs so often that it scarcely seems to affect the sense, but it appears generally to denote some respect: it is followed by a character like the half of a composite flower, which, to judge from the passages in which it occurs, seems to mean *delight;* it is sometimes exchanged, for instance, with the lute, which means *good* or *graceful:* the sceptre, with its appended plume and drapery, is an emblem of *dominion;* the bent line means *great,* the flowering sceptres probably *flourishing,* the handled cross *living.* These symbols are al-

ways inclosed in a square with a fringe, as if they were intended for a banner, on which the hawk is standing, and they seem rather appropriate to an emblematical representation of that kind than intended to convey any precise sense expressible by distinct words: which however would be something like this: *The glorious sun, mighty, the source of delight, the great governor, flourishing in life and beauty,* [*has protected*]. The next column has "THE KING OSIRIS PSAMMIS, [*powerful and venerable.*"] The third "THE SON OF *the warrior,* NECHAO OSIRIS." In fact, Osiris seems to be little more than the MAKARIOS of the Greek inscriptions: but when Osiris appears in his individual capacity, as a judge or otherwise, his name is generally accompanied by some distinguishing epithets, such as are found in the fifth line of the first Plate.

Plate III. The names of Psammis and Nechao, having their phylacteries surmounted with globes and plumes, and suspended over what seem to be stools with a fringe of drapery hanging from them, are here placed in the middle of three figures in different situations, all of which seem to represent the tutelary winged goddess, frequently found on the coffins of mummies, and possibly meant for Rhea. The

names are also found on each side of the upper figure with expanded wings, without any other addition than *King Osiris Psammis, the Son of Nechao.* Over the wings of the figure is "*Everlasting honour to the powerful goddess, the daughter of* the Good Genius, that attends on the commands of the Greatest of the Deities, *the directress* of the son of him who dispensed comforts to the upper and lower countries." A part of this inscription is repeated over each of the lower figures, which seems to be *The goddess daughter of the* Good Genius. The last character is different on the two sides; on one a trapezium only, on the other a bowl or carpet, a semicircle, and a bar with a prominent edge.

Plates IV, V. These are representations of Psammis doing homage to, or rather embracing, the figures of two singular deities, with their feet joined, who appear to be personifications of some of the qualities of Osiris. Over the king in Plate IV is his name, followed by the epithet Vulcanian, or devoted to Phthah. Over the deity, who holds the scourge, or flail, and the hook, we have "THE SON OF the powerful, the honourable and venerable deity, the preserver, the great judge: divine rites of the priesthood are offered." A beard case seems

to be attached to the cap before the ear, as in many other instances. The deity of the Fifth Plate is a personification of *Stability:* a pair of weeping eyes are inserted between the two lower plates or bust, and the hands hold the hook and flail. Over the king is KING OSIRIS DISPENSER of *comforts to the countries*, PSAMMIS the powerful.

Over the spreading horns of the deity we find THE GOD STABILITY, THE IMAGE of the *nature of divine things.* Behind the legs, *Divine rites to Stability the powerful: the great minister of sacred rites, the priesthood declares it:* LIKE TO THE SUN.

Plates VI, VII, and VIII. The three next plates exhibit the most remarkable feature of the whole embellishments of the catacomb: they contain a sort of procession, beginning with four red men, with white kirtles, followed by a hawk-headed divinity, then (Plate VII.) four white men, with thick black beards, and with a simple white fillet round their black hair, wearing striped and fringed kirtles: after these (Plate VIII.) are four negroes, with hair of different colours, wearing large circular ear-rings, having white petticoats supported by a belt over the shoulder: lastly, three white men, with smaller beards, and curled whiskers, bear-

ing double spreading plumes in their heads, tattooed, and wearing robes or mantles spotted like the skins of wild beasts. Now Mr. Belzoni is disposed to consider the red men as Egyptians, the black bearded men as Jews, and the tattooed as Persians: and these conjectures seem to accord remarkably well with the history of the times concerned: for Necho, the father of Psammis, is known both from sacred history and from Herodotus, to have had wars with the Jews, and with the Babylonians; and Herodotus mentions his expedition against the Ethiopians. So that this procession may very naturally be considered as consisting of captives made in his wars, though they are not held by a cord, as we often find captives represented on other monuments, but, as it is said, are exhibited standing on the back of a long serpent, as if brought by some supernatural means into the power of the conqueror.

In the II Chronicles, xxxv. 20, we find this passage, " After all this, when Josiah had prepared the temple, Necho, King of Egypt, came up to fight against Carchemish by Euphrates: and Josiah went out against him. 21. But he sent ambassadors to him, saying, What have I to do with thee, thou King of Judah? I come not against thee this day, but against the house

wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not. 22. Nevertheless, Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. 23. And the archers shot at King Josiah; and the king said to his servants, Have me away, for I am sore wounded. 24. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah." And again, Chap. xxxvi. 1. "Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. 2. Jehoahaz was twenty and three years old, when he began to reign, and he reigned three months in Jerusalem. 3. And the King of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold. 4. And the King of Egypt made Eliakim his brother king over

Judah and Jerusalem, and turned his name to Jehoiakim. *And Necho took Jehoahaz his brother, and carried him into Egypt.*" We are also informed in Jeremiah xxxvii. that in the time of Zedekiah the son of Josiah, who reigned instead of Coniah the son of Jehoiakim, the army of Pharaoh "was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem:" soon after, however, Nebuchadnezzar brought back his Chaldeans, took the city, and carried Zedekiah, blinded, and in chains, to Babylon. The history related by Herodotus agrees, as accurately as could be expected, with several of these particulars. Book 2.

"Now Necos was the son of Psammetichus, and reigned over Egypt; it was he who began the canal leading to the Red Sea, which Darius the Persian afterwards completed: its length being four days' sail, and its breadth such that two galleys might manœuvre in it abreast of each other: the water being derived from the Nile. It begins a little above the city of Bubastis, and is carried near to Patumus, a city of Arabia, discharging itself into the Red Sea. The part first dug was that which lies in the

plain of Egypt near to Arabia: along this plain the mountain in which the quarries are situated runs along towards Memphis; and the canal is carried for a considerable distance at its foot from west to east, and then turns south through a pass in the mountain towards the Arabian gulf. Now the shortest and most expeditious passage from the Northern Sea, or the Mediterranean, to the Southern, or Red Sea, beginning from mount Casius, which is the boundary of Egypt and Syria, is a distance of a thousand stadia: this is the shortest way, but the canal is much longer, its course being indirect. And in digging this canal, in the reign of King Necos, 120 thousand Egyptians lost their lives. After this the King gave up the attempt, having been stopped by an oracle, which declared that he was only labouring for the advantage of the barbarian, or foreigner: and he employed himself in warlike pursuits, building galleys both on the Mediterranean and on the Red Sea, the traces of his dock-yards still existing: and these he used when he had occasion for them. *And Necos joined battle with the Syrians in* MAGDOLUS, *and conquered them, and after the battle he took* CADYTIS, *a large city of Syria.* The dress which he wore when he obtained

these victories he dedicated to Apollo, sending it to Branchis in Milesia. And having reigned in the whole sixteen years, he died, and left the throne to his son PSAMMIS. But PSAMMIS only reigned six years; and having made a warlike expedition into Ethiopia, he died, and was succeeded by his son APRIES, who was the most fortunate of the kings down to his time, except his great grandfather Psammetichus, and reigned twenty-five years."

The city Cadytis is again mentioned in the third book as "belonging to the Syrians of Palestine," and "as a city not much less than Sardes:" so that there is sufficient proof that it could only have meant Jerusalem, which was sometimes called *Kadesh*, or holy.

This agreement of sacred and profane history with so remarkable a representation, in this interesting catacomb, is too striking to allow us to abandon the explanation without a struggle. But it must be confessed that there are some difficulties in reconciling the name of Psammis with some other monuments, and in particular with a most important fragment of an enumeration of the kings of Egypt, discovered by Mr. Bankes, at Abydos. In this there are only two kings intervening between

this Psammis and the Memnon of the ancients: so that if Pliny is right in his account of this obelisc, the popular tradition respecting the colossus, supposed to represent Memnon, must be erroneous. This indeed it would not be difficult to admit, as very likely to have happened in the case of any popular tradition; but there is a still greater difficulty in the inscription found by Mr. Bankes on the leg of the colossus at Ebsambul, in which Psammetichus is mentioned; and if this was the same Psammetichus, as appears in some respects to be the more probable, it would follow that the king who founded that temple was more ancient than Psammetichus. But it is abundantly certain that our Psammis was prior to the founder of that temple: so that either that Psammetichus must be of much later date, as the employment of the Greek Ψ in the inscription would indeed appear to indicate, or this catacomb was not constructed in honour of the son of Pharaoh Necho. It has also been observed by an accomplished scholar, who is much attached to the pursuit of Egyptian antiquities, that, according to the testimony of Herodotus, (II. 169) all the kings of this dynasty were buried at Saïs, and that we must either reject

this evidence, or admit that neither Psammis nor Necho can be the personages here represented. We may however hope that future researches will furnish us with materials that will enable us to remove this and many other difficulties, which at present envelope the chronology of the kings of Egypt.

Plate XIII. The inscription being omitted, it is impossible to say to what goddess or queen the bullock is intended to be sacrificed.

Plate XIV. The female figure appears from the inscription, though it has been very hastily copied, to be the queen *mother* of the "AMASIS" of the Article Egypt.

Plate XV. The inscription would probably have determined if this bull is meant for Apis, or for any other animal of the species.

Plate XVI. This tablet is too imperfect to allow us to form any conjecture respecting the sense of the inscription. We have in it, "Minister of the Royal temple . . . . . Living God."

Plate XVII. The two female figures, and the three basiliscs, in this plate, seem to relate to one deity only, the same that is represented with outstretched wings in Plate III.; and the inscriptions are all nearly of the same import:

it is not uncommon to see a basilisc employed as a personification of a goddess, whose name is placed over it.

Plate XVIII. The goddess exhibited in this plate is the *Buto* of the Article Egypt. The most remarkable circumstance about the figure is the tight drapery, which is divided into irregular hexagons, without any regard to the alteration of their form by the projection: and this disproves the argument respecting the flatness of the carpet or basin, as inferred from the division of its surface into equal squares. Again, each perpendicular or oblique series of hexagons contains an inscription with the name and titles of the "*Good god Psammis, the son of Nechao:*" in compliment to whom the goddess is dressed in his livery. She holds the king's right hand with her left; and with her right she presents to him a breastplate which hangs round her neck, and which seems to be the *Alethia* or *Truth* of Diodorus, who tells us that the president of the judges wore "a breastplate adorned with jewels, which was called Truth . . . . and delivered the sentence of his colleagues, by the form of *touching the successful party with the symbol of justice,* which he wore." Article Egypt, Sect. v.

The king has his name on his belt, and over

his head, as in other cases, accompanied by a few of the usual epithets. The name of the goddess is also followed by her relation to the *Great God*, which is not very distinctly intelligible.

Plate XIX. Osiris is seated on his throne of state, supported by pillars or feet, in the very appropriate shape of the emblem of stability, with those of life and dominion interposed: he holds a hook in each hand, and in the left the flail also: the king, with his name on his belt, and over his head, is presented to him by *Arueris*, the son of the Sun, as appears from the inscription behind him. Osiris is styled king of the gods, and is attended by a goddess, whose name resembles that of Buto, with the addition of a frame or harrow, or perhaps a cage, which she also carries on her head, so that it is clearly intended as a characteristic distinction, and probably as denoting a different deity. Of Buto's attributes, we only know that she was the nurse of the children of Osiris and Isis, and that she is sometimes represented as a companion of Isis, generally with the horns, and sometimes perhaps with the head of a cow: but the harrow is not usually one of her emblems. The dress of Osiris here, and that of the personifications of his attributes in Plate V.

is almost entirely white, which, according to Plutarch, was the usual dress of Osiris: though sometimes it was black. The whole tablet is surmounted by the winged globe, accompanied by the inscription which is scarcely ever wanting where this deity is introduced: the symbols constituting the name seem to be a bent bar and a hand: the following characters appear to mean the *sacred father of the protecting powers, living, unalterable, reigning, and ministering.*

Plate XXXV. *Sakiet;* perhaps derived from *Senskita,* the old name; as the inscription has the *Senskitic Isis.*

THE END.

LONDON:
PRINTED BY THOMAS DAVISON, WHITEFRIARS.

3 2044 021 197 470

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

Harvard College Widener Library
Cambridge, MA 02138 (617) 495-2413

WIDENER
MAR 15 1994
BOOK DUE

WIDENER
MAR 6 1994
BOOK DUE

WIDENER
FEB 10 2000
BOOK DUE